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in this issue

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SUNDAY SCHOOL AND IN THE HOME

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OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
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DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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NUMBER 1

A New Year's Message from President Grant

I have read with much pleasure and deep interest "The Message of Mormonism" as outlined in the October *Instructor*, also the opening and closing addresses by Elders Stephen L. Richards and David O. McKay.

I regret that sickness prevented my being present at the Deseret Sunday School Union Conference following the General Conference of the Church in October. I have heard nothing but very favorable comments from all who have spoken to me of "The Message of Mormonism," stating what a wonderful

message it was, how splendidly it was put over, referring to the inspiration which was felt during the entire program by all who had the privilege of being present.

I recall with pleasure the splendid teachings I received as a child in the Thirteenth Ward Sunday School. When a boy, President Brigham Young, George A. Smith and other leading Church officials visited our school, and I was called upon to repeat the "Word of Wisdom." I made a mistake, which caused great amusement and loud laughter. The laughter confused me so that I didn't know where to continue my recitation. So I started at the beginning again and repeated the "Word of Wisdom" correctly. After the school adjourned President Young and his counselor, George A. Smith, complimented me, which thrilled me greatly. The President said in substance, as I recall it, that I was my father's own son by not being discouraged, but demonstrated a true spirit of determination to accomplish the task given me.

I remember with deep gratitude the excellent teachings of the late Hamilton G. Park, who had charge of the Book of Mormon class, of which Richard W. Young and I were members. We very often spoke of the deep debt of gratitude and love which we felt for him on account of the benefits which we had received because of his inspirational teachings and also the many faith-promoting incidents that he related from his personal experiences while a missionary in his native land of Scotland. I have often had pleasure in speaking of this in public, and as long as life shall last, and in the life to come, there will be a feeling of gratitude in my heart for the inspirational teachings received from this splendid man.

My heart goes out in deep love and gratitude to all those who are engaged in our Sunday School work, and I have pleasure in assuring each and all of them that as the years come and go they shall gather dividends of love and respect and appreciation from those whom they have taught. There is absolutely nothing in the world of greater value to a human being than to have a testimony of the divinity of the work in which we as Latter-day Saints are engaged, and it is a duty devolving upon each and all of us who have an abiding faith in the work of the Lord to labor to the full extent of our ability to inspire others with a love of the Gospel and to impress upon them, if they do not have an abiding testimony, to seek for it, and earnestly supplicate our Father in heaven until such time as it shall be given to them.

It is a wonderful thing for a man to have the capacity and the ability that Hamilton G. Park had in relating his experiences to impress upon the hearts of young men a great love for the Gospel of Jesus Christ.

The things of this world are of little or no value in comparison with the truths of the Gospel of Jesus Christ. The

great majority of men do not place the proper value upon spiritual benefits. If we diligently seek for the things of this world, and aspire for the honors of men, and obtain them, they are insignificant in comparison with seeking for the spirit and inspiration that come from God, and after obtaining these we should labor diligently to inspire others with a love for the truth by giving to them the benefit of our personal experiences. By so doing we shall reap rewards that are far greater in value than the things of this world. There can be no richer heritage come to us than to have the gratitude and love of those whom we have inspired with a love for the Gospel of Jesus Christ.

It is my earnest prayer that during the coming year the work accomplished in our Sunday Schools may be the most outstanding in the history of the Deseret Sunday School Union. If there is any one thing more than another that I would like to impress upon the minds of the teachers it is to teach the Gospel by the power of example of an upright life in word, thought and deed. We cannot give that which we do not have, but if we have an abiding testimony of the truthfulness of the Gospel of Jesus Christ our words will carry conviction to the hearts of those and abroad, and pray earnestly that the inspiration which comes from our Heavenly Father may be their constant guide and companion while teaching the youth of Zion the plan of life and salvation.

I wish each and all who are connected with the Sunday School work a prosperous and happy New Year, and again I pray to our Father in heaven that his choicest blessings may attend them. I do so in the name of Jesus Christ, our Redeemer.



My heart goes out in deep gratitude to all the officers and workers in our Sunday Schools throughout the Church, and as far as the Lord has given me power to extend blessings I do bless all the faithful workers in our Sunday Schools at home

The Art of Public Speaking

By Dr. James L. Barker

"Important decisions are generally made as a result of the spoken word." "Spokesmen with and for ideas are in demand."

Great speakers are born, but they are also developed. As a high school debater, William Jennings Bryan failed to make his school team until his senior year. Without superior native ability, he would not have been a very great speaker, but without training he would not have been a great speaker either.

The gathering of "something to say" and the study of how best to say it, is interesting and opens up possibilities of doing much good.

How should one prepare? Talk with others about the subject. Questions will then present themselves to the mind. Read books and magazines. Prepare about the subject, seeking the answers to these questions. Then talk the subject in conversation a number of times. If there is no one to listen, talk it in conversation to an imaginary friend. Decide what is important in it, what you must say to make the important thing clear and convincing, what may just as well be left unsaid, the best order of the ideas to be clear, to be convincing, to make the expression of the thought more telling, how you will begin your talk, how you will end it.

Does it make you feel nervous to think of giving it? That is a good indication. Anyone who could face an audience without seeming at all nervous, probably never would learn to speak well. Some of the first efforts of the world's greatest orators have been complete failures. When the younger Pitt first addressed the House of Commons, he was so nervous and so afraid that he had to sit down without finishing his speech. In

answer to jeers, he arose and said, "Gentlemen, you will listen to me yet."

Men sometimes have too good an opinion of themselves, but when giving your first talk, you are almost sure to under-value what you have to say and be too modest. To overcome this, try to keep your mind away from yourself. Think about your audience and about your subject and talk the subject to your friends until you are entirely familiar with it and familiar with the best way of phrasing your thoughts.

In preparing your subject, accept any suggestions your judgment approves of and no others. Prepare and organize your own talk, let it be yours and you will grow in power.

During the preparation ask yourself, What is my purpose in giving this talk? What do I want those listening to me to think, to feel, to do? How much time have I? Are my thoughts suitable for the place and the occasion?

Decide how you can get your purpose before the audience and hold it there. Usually by putting it in some sort of purpose sentence. This sentence should not be too blunt. It should be attractive and it may be used more than once in the speech, being put in after the proof of each one of the main points or it need not be stated at all, if it is understood perfectly without statement.

In analyzing your subject matter, think about it, read about it, and as you read or talk it, write down points and ideas. If you use cards of paper cut into slips, you will be able to arrange them afterwards without recopying.

In building your talk, ask yourself, What is it about? What is the problem or the thought? What parts

make it up? What do these parts have to do with each other? Which are important in and of themselves? Which are important because they have to do with other parts of the talk? Judge of the worth of the ideas individually and in relation to each other. Select and arrange them to accomplish your purpose best. Leave out all points that have nothing or little to do with the purpose of the talk.

In developing a point, keep in mind evidence—experience and testimony, and other interesting matter—humor, narrative, anecdote, fanciful description, satire, etc.

In the arranging of subject matter, pick out three or four of the most important points and try to group and subordinate to them the points in their relationship of cause and effect, that remain.

Try to adapt your subject matter to your audience. What are their personal interests, opinions, etc.? Are they inclined to accept, question, or oppose the speech purpose? Why? In view of the attitude of the audience, how shall the speech purpose be introduced and supported? What are their habits of thought? What action tendencies can be appealed to?

The purpose and the audience determine the choice of the points to be presented. "Select only those principle propositions that seem to be absolutely necessary to secure acceptance of the purpose sentence. Select only enough subordinate purposes to establish a principle proposition as true. Select those propositions that have special pulling power for the audience."

If the audience is inclined to accept what you have to say, use the order of climax: increase the interest and feeling until the end. If the audience is a considering audience, use the most logical order. "If the audience is likely to be opposing . . . arrange your propositions so that the

most easily acceptable propositions will be presented at the beginning."

The planning of the introduction and the conclusion of the talk should be done last of all.

In the introduction you will strive to arouse favorable attention and interest or to present information necessary to a clear understanding of the discussion of the subject. At times you may begin with the discussion of the subject, no introduction being needed.

In the conclusion you may connect up and summarize the various points of the discussion, you

The Introduction may make an appeal to the audience, or you and **Conclusion** may close with an illustration or quotation.

Again, especially in a short talk, you may stop with the last point of the discussion without any formal conclusion. It is well to word the conclusion definitely before giving the talk. Then you will not be tempted to go on talking after you have delivered your message, and the audience will have the feeling that the talk is finished and not just broken off. You will also assure a strong ending for the talk.

The following is sometimes given as an illustration of the introduction, discussion and conclusion of a talk in a single sentence. Dean Swift read the text: "He who giveth to the poor, lendeth to the Lord." Then he said: "Brethren, you hear the conditions, if you like the security, down with the dust."

When you give the talk, your pronunciation should be clear and distinct and loud enough to be heard by all. Remember the talk is only a conversation in which you have a large group of listeners instead of only one or two or three or four. Shouting, when not necessary to be heard, will not make up for lack of thought.

Do not think that you must talk without pausing and with lightning rapidity. Pauses and silence are ex-

(Continued on page 31)

IS YOUR SCHOOL ONE OF THEM?

A Stake Superintendent, visiting a number of our said-to-be best Sunday Schools, when asked to give his impressions of them made the following comments:

1. The Superintendents were not "time-conscious," as most of the schools started late.

2. Announcements were given any place except the proper place, with one exception.

3. The $2\frac{1}{2}$ minute talks were not given in any of the schools. One had a five minute talk by an adult of the Senior Gospel Doctrine class.

4. In no place did they have a 15 minute singing practice. It varied from 4 to 10 minutes. In no place was it part singing or remedial in nature, simply a community singing practice.

5. The noise during the class period in the halls created in two cases such a bedlam that it was impossible to hear the teacher.

I am satisfied that these items would be greatly improved if Superintendents were given specific instructions, were made conscious of the importance of perfection in these items.

Among the criticisms offered above is one that should interest superintendents, choristers and organists. It has reference to the singing practice. The writer says:

"In no place did they have a fifteen minute singing practice. It varied from four to ten minutes. In no place was it part singing or remedial in nature, simply a community singing practice."

From observation made in visiting many schools we believe the Superintendent was justified in his criticism. Too often choristers are inadequately prepared for that important part of the general exercises. (See articles in Choristers and Organists' Department.) Properly conducted this period should be one of the most delightful and inspirational of the entire program. It is the one precious time offered for learning new music, correcting mistakes and perfecting the singing in our Sunday Schools. Every Sunday furnishes a new and rich opportunity to the chorister for inestimable service.

INFLUENCE OF ADULT MODELS

"Paralleling the proverb, 'As a man thinketh in his heart,' another may be coined to read, 'As a child likes or admires, so grows he.' Adult models are a deciding influence in the developing of his character. It must therefore be the constant aim of the religious leader * * * to fill the child's mind with a liking and admiration for persons, historic and living, distant and present, who live the qualities and do the deeds of a sincere follower of Christ."—*Principles of Religious Education*, (Emme and Stevick).

A PRINTED PROGRAM

The San Francisco Sunday School claims a great benefit has been derived through the distribution of a printed or type-written program of each Sunday School session. It contains the names of the Bishopric, Superintendency and officers, states who presides and offers prayers, who gives the two and one-half minute talks, and contains the titles of songs, Sacrament Gem, and the announcements for the week.

They say the distribution of the sheet makes no disturbance; that it is a great help to visitors who attend (and there are many); that it obviates the giving out of notices and has advantages in many other ways.

FROM DR. HARRIS

I have just received a copy of the *Instructor* with its new dress and make-up and I am writing to tell you how much I like it all. The type is fine and clear, the arrangement is excellent, and the whole thing is decidedly pleasing. The context, of course, shows the usual high excellence. The thing I am impressed with in this issue is the fine taste used in the make-up.

Sincerely your friend,

F. S. HARRIS,
Pres. Brigham Young University.

Christian Churches and the Far East

The Latter-day Saints who have been commissioned to preach the restored Gospel to every nation, kindred, tongue and people, will be interested in the report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry sponsored and financed by seven Protestant denominations as follows: Presbyterian, Dutch Reformed, United Presbyterian, Methodist Episcopal, Congregational, Protestant Episcopal and Northern Baptist.

The Commission, headed by Dr. William E. Hocking, of Harvard University, consists of 15 prominent churchmen of the various denominations. This Report will involve results of the most comprehensive examination which has as yet been made of the missions effort of Protestant Christian churches in the Far East.

The seven denominations represented in the study have 57,657 churches, with a total membership of 10,015,366. Excluding bequests, members of these congregations gave, in 1931, an average of \$1.41 each to foreign missions, an annual total of nearly \$15,000,000. The total annual

expenditure for foreign missions by all Christian churches is a far larger sum.

The problems studied involved necessarily an examination of the whole field of Protestant Christian missionary effort in the countries concerned.

The report shows that in Japan, with a population of 65,000,000, there are approximately 160,000 Protestant Christians. There are 1,174 Protestant missionaries and 5,096 Japanese Christian workers.

In India, of some 300,000,000 population, it is estimated that there are 2,000,000 Protestant Christians. In that country there is a force of more than 6,000 foreign missionaries, associated with well over 50,000 Indian workers. Of the 5,049 Protestant missionaries in India, 2,222 are Americans, of whom 1,250 belong to the boards cooperating in the inquiry.

In China, out of a population approximating 400,000,000, it is estimated that there are some 400,000 Protestant Christians. China has 6,346 missionaries at work, of whom 3,052 represent boards with headquarters in the United States.

TO MEASURE SUCCESS

By Bertha A. Kleinman

Out of the failure and out of the fault
of things,
Something rebounds to an ultimate
good,
Something that savors the tang and the
salt of things
Weathers the sinew and gnarl of the
wood.

Out of the residue, out of the flaws of
things,
Something is crystallized deep in the
dross,

Back of the primitive reason and cause
of things,
Nothing was ever created for loss.

Out of the past there emerges tomor-
row,
Bigger and fuller for tempest and
stress,
Out of depression and failure and sor-
row
Something is needed to measure Suc-
cess!

SUNDAY SCHOOL DEPARTMENTS



General Superintendency: David O. McKay, Stephen L. Richards, and Geo. D. Pyper

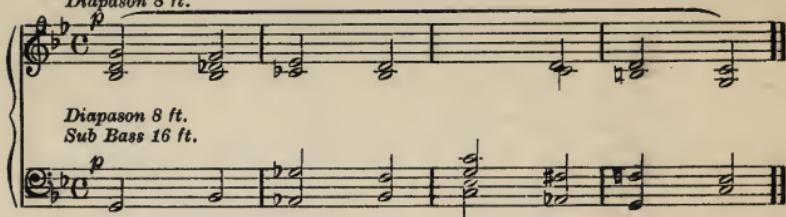
Prelude

Grave.

Vox Jubilante 8 ft.

Diapason 8 ft.

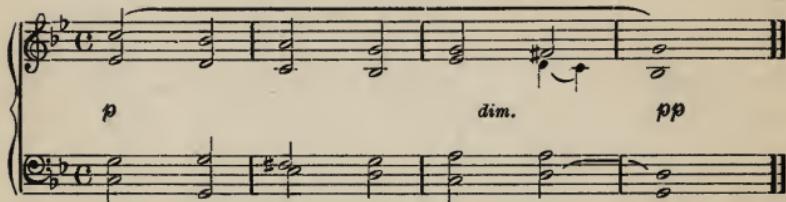
WILLY RESKE.



SACRAMENT GEM FOR MARCH, 1933

He lives—He lives, we humbly now
Around these sacred symbols bow,
And seek, as Saints of latter days,
To do His will and live His praise.

Postlude



"If this be a happy new year, a year of usefulness, a year in which we shall live to make this earth better, it is because God will direct our pathway. How important, then to feel our dependence upon Him."

SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

ROLLS, NEW MINUTE BOOK, MONTHLY REPORT

No doubt secretaries have already started to make up new rolls for classes organized for 1933. However, it is appropriate to review the fundamental principles which should control in the preparation of new rolls.

The names of all people who have not attended during the last six months of the old year, **Rolls for New Classes** should be transferred from the active class rolls to the enlistment roll of the class, provided of course such people still live in the ward.

If a person whose name appears on any roll—active, excused, enlistment or cradle—no longer lives in the ward, his name should be removed.

The names of all persons on last year's active class rolls who attended even once during the last six months of the year, should be placed upon the active roll of the class to which he has been assigned by the superintendency.

Excused rolls should be carefully checked and brought up to date by the listing of new names where this is necessary and the removal of the names of all persons for whom a reason for excuse no longer exists. The bishop should be given opportunity to approve or disapprove all changes proposed in the excused roll. When names are taken from the excused roll they should be placed upon the proper class active or enlistment roll, if the person still lives in the ward.

Usually a new year means a new minute book and another chance to do a beautiful piece of secretarial work and record keeping.

Care should be taken to complete the old book and to preserve it in a

convenient place for the preparation of comparative reports. After it has served this purpose, and the minute book of 1931 has so served, it should be given to the custodian of all ward records for safe keeping.

Even the 1932 minute book can be put in such safe keeping, if a complete file of monthly reports has been kept, for these contain all necessary data for Sunday by Sunday and month by month comparisons.

Forms sufficient to serve all schools for the entire year of 1933 have been sent to Stake Superintendents for distribution to the wards.

Secretaries are asked to preserve this supply carefully.

Part of the monthly report can be made up each Sunday so that by the close of the last Sunday Monthly Reports For 1933 School session of the month the entire report can be completed, ready for the signature of a member of the superintendency and in condition then to be sent promptly to the Stake Board.

The ward secretary should keep the ward copy in a safe and convenient place where it will be available for study.

The copies for the stake and general board should be forwarded as soon as possible after the last Sunday School Session.

In the hands of the Stake and General Boards these reports have proved very useful.

Their value will always depend upon the virtues of accuracy, completeness and promptness which ward secretaries give them.

A monthly report from every Sunday School every month is still the aim. Every secretary is earnestly requested to cooperate in the realization of this objective.

LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

BOOK REVIEW

"The Meaning of Prayer," by Harry Emerson Fosdick. For sale by the Deseret Book Store. Price \$1.35.

We call to the attention of Sunday School workers another excellent book which will enrich the teaching materials, particularly the illustrative materials, of those who read it.

Dr. Fosdick discusses prayer as "the soul of religion." "Prayer is a privilege; like friendship and family love and laughter, great books, great music, and great art, it is one of life's opportunities to be grasped thankfully and used gladly."

In the course of our Sunday School teaching we often consider the prayer experiences of characters of scripture or church history. Not infrequently difficult questions arise regarding the reasonableness and the efficacy of prayer. To many such questions rational answers will be found under such chapter headings as:

"The Naturalness of Prayer," "God's Care for the Individual," "Prayer and the Reign of Law" and "Unanswered Prayer."

Dr. Fosdick's numerous and pointed illustrations make his writings both interesting and impressive.

The following brief quotations are taken from the chapter on "Unanswered Prayer":

"Our petitions seem to us to be denied and we give up praying in discouragement, when the fact may be that God is suggesting to us all the time ways in which we could answer our own requests. Many a man asks for a thing, and God's answer is *wisdom sufficient*

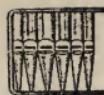
to get the thing. Dean Bosworth puts it clearly: 'Almost all the petitions a disciple ever has occasion to make to his Father can be answered without recourse to the so-called laws of nature, if God has power to put a thought into the mind of man. Suppose that the disciple wants work or money. If his Father has power to put an appropriate suggestion into his mind, or into some other man's mind, or into the minds of both, the prayer can be answered.'"

"Instead of calling prayers unanswered, it is far truer to recognize that 'No' is as real an answer as 'Yes,' and often far more kind. When one considers the partialness of our knowledge, the narrowness of our outlook, our little skill in tracing the far-off consequences of our desire, he sees how often God must speak to us, as Jesus did to the ambitious woman, 'Ye know not what ye ask.' * * *

"There is one sense, however, in which answer to prayer can always be depended on, if a man has kept his life at all in harmony with God. Even when God cannot answer affirmatively the man's petition he can answer the man. Paul's petition for relief from his physical distress was not affirmatively answered, but Paul was answered. He went out from that denied request, thrice repeated, with a reply from God that put fortitude and courage into him: 'My grace is sufficient for thee: for my power is made perfect in weakness' (II Cor. 12:9). God always answers true prayer in one of two ways—'No good prayer ever comes weeping home.' For either he changes the circumstances or he supplies sufficient power to overcome them; he answers either the petition or the man." * * *

"Yes, even the Master faced a denied petition. 'Let the cup pass,' was a cry that could not be granted. But Jesus himself was greatly answered in the Garden. The request was denied, but as our Lord goes out to face Pilate and the cross, with a loyalty to his Cause that no temptation can relax, a steadiness that no suffering can shake, a magnanimity that neither rails nor spear nor gibe can embitter, who can measure what in prayer had been done for the Man?"

"... Study and learn, and become acquainted with all good books, and with languages, tongues and people." (Doc. and Cov. 90:15.)



CHORISTERS' and ORGANISTS' DEPARTMENT



*Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen
and George H. Durham*

Lesson 3. The Approach to Age

Inasmuch as the work of the chorister in Sunday School, especially in the exercise of the song practice, has always the problem of age—the difference in age of the members as they meet in the opening exercises—it is necessary that he have some knowledge of the mental and spiritual operations of persons of varying ages. This is really a teacher-training subject and would be most profitable to the department if handled by a professional teacher. It is therefore suggested that this lesson be treated in the Union meeting by a competent teacher of the day school. In every community there can be found some such individual and it is urged that such a one be invited to lead the class.

Possibly no better and no more concise statement of fundamentals in this subject are to be found than Weigle's "The Pupil and the Teacher," and this author will be freely quoted in assembling the material for discussion. The ages will be considered as early childhood, up to six years; middle childhood, six to nine; later childhood, nine to thirteen; early adolescence, thirteen to sixteen; later adolescence; maturity. Briefly stated, and without comment, we find the characteristics of these various age-groups to be as follows:

Early childhood:

The little child lives in a world of play.

The play of childhood has its own distinctive characteristics:

1. It is play, not amusement.
2. The little child cares nothing for games.
3. Children of this age play alone.
4. The child's play is at first wholly a matter of the senses and the muscles.

5. The child's play at this time is imitative.

Eager and impressionable senses are characteristic of early childhood.

A child is intensely imaginative.

1. He tends to personify everything.
2. He lives in a world of make-believe.
3. He makes no clear distinction between imagination and reality.
4. He comprehends no symbolism save that of the imagination.
5. He is intensely eager for stories.
6. He is naturally self-centered.

Middle childhood:

Physically, this period is one of rapid growth.

Physical activity and play characterize this period as in the early period, but there are differences as follows:

1. Activity is purposeful and controlled.
2. Play takes the form of games.
3. The child no longer plays alone.
4. Imaginative play reaches its culmination during the first half of this period.

The child's senses are as eager as ever, and to them we must appeal in our teaching.

The imagination of middle childhood is no less active, but more coherent and better controlled than that of early childhood.

The child of this period is still self-centered and must be dealt with individually.

Imitation still prevails, he rather imitates the doer than the deed.

Later childhood:

This is a period of slow growth, of health and hardihood.

Independence and self-assertion are most obvious characteristics of this period.

1. The sexes draw apart.
2. Social motives predominate in

- the games of the period, which are mostly competitive.
3. Team games calling for organization, the "gang instinct," are at work.
 4. There comes into the child's life a new moral force—that of the opinion of his peers.
 5. A strong sense of honor is characteristic.
 6. This is a period of life's first idealism.

There is a marked interest in religion at the end of this period and the beginning of the next.

Early adolescence:

Physically, early adolescence is a period of very rapid growth, both in height and weight.

This is a period of expansion.

The expansion of selfhood.

The social instincts now mature rapidly.

The development of the sexual instincts underlies every other change in adolescence.

Intellectually, adolescence is marked by the development of higher powers.

Early adolescence is a time of more or less turmoil and confusion.

Religious awakenings are natural in early adolescence.

1. It brings a multitude of new instincts.
2. The youth thinks himself a man, but is not.
3. The youth of this age is peculiarly open to suggestion.

Later adolescence:

The development of individuality is the fundamental characteristic of this period.

The great difference between individuals is thus the great fact which we must take into consideration in this period.

In this period, religion may be easily lost, either through disuse or doubt.

This is life's doubting time.
It has its reconstructive forces.

1. Education.
 2. Love between the sexes.
 3. Altruism and social service.
- It is the danger line of religion. A discussion and study of the foregoing will demonstrate to the trained as well as the untrained chorister that he has many approaches to his "class," and that he can not expect to be successful if he tries to approach every group in the same way. And again the determination and use of material so as to fit it to the group will be a determining factor in his success.

Voice of Warning

By Linda S. Fletcher

Ye Men of Earth! hear in your hearts
The Voice of God—He speaks abroad
In tempest, whirlwind, quake, and fire!
He points the way to a new day,
He holds it out to you and says:

"'Tis thine, my son, if thou but wilt,
To usher in a Reign of Peace—
A Reign of Righteousness, wherein
All men are brothers, and God's law
Doth make a paradise of earth!"

Oh, wilt thou spurn the Promised Land,
Anew within the Wilderness
To roam, in pining and unrest—
Till thou art swept from off the earth?
Or wilt thou, rather, cast aside
Unselfishness, all malice, strife,
That Earth may know her Sabbath rest?

Speak! know ye not this very hour
The Voice of God is saying, "Choose"?



Teacher-Training

General Board Committee:

J. Percy Goddard, Chairman;
James L. Barker and A. Hamer Reiser

MARCH LESSONS FOR TRAINEES

Week of March 5, 1933

Motivation—The Special Assignment

Text: Dr. Adam S. Bennion, *Principles of Teaching*, Ch. XII.

Objective: Used skillfully, the special assignment intensifies interest, provides for individual differences, and affords useful practice in public speaking.

References to Supplementary Material: Earhart, *Types of Teaching*, p. 87; Strayer, *A Brief Course in the Teaching Process*, p. 172; Betts, *The Recitation*, pp. 107-113.

There is no use in assigning to a class what can not be prepared, either because it is too difficult or because of lack of time. But what is meant by the class? The poorest student in the class? If so, where is the challenge for the rest of them? And what of their self-activity? Or is the average of the class meant by the class? If so, then the poorest and the best are unprovided for. And yet some such general assignment must be made.

How can the poorer and the better students be taken care of, be kept active and interested, and contribute to the increased interest and profit of the class discussion?

"An assignment must appeal to the pupil's experience, his home life, therefore assignments must be made to individuals, not to the whole class."

Needs growing out of individual differences may be met by individual special assignments. The weak student or the unwilling student may be given the preparation of some topic related to his experience, his interests, etc., and he may be given special guidance and help in gathering and arranging the facts and preparing it for presentation to the class. To the strong student may be given an assignment difficult enough to constitute a challenge, to develop him mentally and spiritually, and important and interesting enough to add charm and interest to the recitation.

The teacher's preparation should be so thorough that these special problems will not only be foreseen beforehand, but the means planned by which they shall be raised, then by suggestion, he may help the students to assign these special topics—in as far as they are equal to the task—to themselves.

At times the problem may be assigned to a small group to prepare and delegate one or two of their number to make a report to the class, again, the assignment will be made to a single individual. In all cases, however, the instructor will himself make preparation of the special assignment, check on the progress of those assigned to prepare it, and, give them any needful help. This offers one of the best opportunities to teach students how to study.

When the reports are made in the course of the discussion, constructive help will be offered in the organization of material, delivery, etc. (See "The Art of Public Speaking," p. 4.)
Suggestions for presentation:

Choose a lesson already considered in the teacher-training class. Decide on from three to five special assignments. Why have they been chosen? To whom may they be best assigned? Why? At what point in the discussion would it be well to call for them? Why? Let the assignments be presented and constructive criticism offered. Has the criticism been based on general principles and is it constructive? Has it encouraged to renewed effort?

Week of March 12, 1933

Discipline

Text: Dr. Adam S. Bennion, *Principles of Teaching*, Chapter XXIII.

Objective: True discipline—an important means for the end of efficient work—is secured best by the voluntary cooperation of the class.

Why Discipline

Discuss with the class the purpose of the course and what conditions will be necessary to accomplish it. In order that the work of the class may be undisturbed, what must the class do? what must the individual do? and if some one, in a moment of forgetfulness or sudden impulse, disturbs the class, who shall, in his interest and the interest of the class, remind him of his forgetfulness?

Self-control

In any case where the teacher must intervene, let him stress the fact that he and they are aiming at self-control — a very important element in strength of character; and that without order and the assumption of responsibility, effective work is impossible.

Hints

Speak to any disorderly individual outside of class, secure his cooperation in something worth doing and help him do it, make him feel that he is one of the most willing and able in furthering the objectives of the

class. Enlist his example and leadership in behalf of class and school discipline.

Control ninety-five percent of the class through public opinion. Take all measures in the interest of the class.

Be fair, impartial and morally courageous.

Stop all disorder in its beginnings and with the individual who starts it and as soon as he starts it.

Keep the class so busy individually and collectively and so interested that they may have no time for anything else.

Start the work of the class without delay. Give (or cause to be given) individual assignments to those inclined to be noisy because they are not sufficiently occupied.

Give time for thought in the answering of questions, but do not waste time yourself, for lack of preparation, in putting questions.

Develop a feeling of class and Sunday School responsibility, a respect for authority, and a reverence for sacred places.

Stress the positive, not the negative. Use the appreciative, "that's fine," rather than the negative, "don't do it" technique.

Develop reasoned self-discipline, the only discipline of permanent value.

Secure self-activity on the part of every member of the class, and yet always contribute something fine to their discussion of the subject.

Let your conduct exemplify what the conduct of the class should be, and that both in class and during the opening and closing exercises.

Don'ts

Never scold—it advertises disorder.

Do not place yourself in opposition to the class. Work for and with the class.

Ask nothing for your own sake. Include yourself in the membership

of the class. Ask no one to do anything that is not justified by a reason having nothing to do with you or with which for any reason you could not expect ready compliance.

The Hallmark of Discipline

In the well disciplined class, the question of discipline does not seem to arise.

Suggestion: Discuss nature of and reasons for discipline and occasions calling for the intervention of the teacher in classes you have known. What was done? What should have been done? How? Why?

Week of March 19, 1933

Influencing Behavior

Text: Adam S. Bennion, *Principles of Teaching*, Chapter XVIII.

Objective: To teach that we should strive to learn how, through study and prayer, it is possible for us to be a vital influence in character development (in the Sunday School).

References: Overstreet, *Influencing Human Behavior*; Sadler, *Piloting Modern Youth*.

The Potency of Love

Summary. The greatest force in influencing others is genuine love and interest in their welfare, a love that understands and, while not condoning the fault, does not condemn, but seeks to help the individual.

Influence Should Be Unobtrusive

This love is best manifested in personal contacts; these are not hurried—your time is his or hers; if you are able to find a common interest and be absorbed together in it, or to exert your influence incidentally, it is likely to be still more effective.

Find and Develop the Good

In this common interest find something in the boy or girl that you genuinely admire; believe in him and make him believe in himself. Let him see that the glory of many an-

other has not been in never being knocked down, but in getting up and fighting bravely until they could not be conquered, that the struggle cannot be avoided, and that the longer it is postponed, the greater the chances of defeat.

Common Bonds

Create as many common bonds as possible, find a way for him or her to do you a favor, find a way of doing some work for the class, the Sunday School or the ward together.

Inspire Confidence

Let him know that most people underestimate their possibilities, and that in the Church, there is important and joyous work for all to do, and thus arouse expectations of the unexpected that are nevertheless sure to be fulfilled.

Induce Experiences

Use stories to convey to the mind experiences of others, in which in his imagination, he will impersonate the hero, and which will stimulate him to effort.

The "We" Feeling

In all talks and discussions, include him or her as feeling as you feel concerning all worth-while things.

Intimate Acquaintance

Next seek to know your friend thoroughly. What are his fundamental interests and habits? Which habit among his habits is fundamental as determining others and his outlook on life? Find a means of securing his favorable attention and arousing his interests.

Stress the Positive

Where his habits have gone wrong, find, if possible some fine element—courage, truthfulness, etc.—and build on it.

Suggestion: Discuss technique and cases observed by class members (without using names): what facts are known, what other facts need to be known, how to secure them, what

action to take, what probabilities of success, etc.

Week of March 26, 1933

Individual Differences

Summary and Review

Assign for report and discussion—

Individual differences as related to problem of influencing behavior:

1. Human nature in teaching. References: Dr. Adam S. Bennion, *Principles of Teaching*, Chapters XVII and XVIII.

2. Children. See Norsworthy and Whitley, *The Psychology of Childhood*, and Dr. Bennion, *Principles of Teaching*, Chapters XIX and XX.

3. Of adolescents. See Dr. Adam S. Bennion, *Principles of Teaching*, Chapter XXI, and *Piloting Modern Youth*, (Sadler)

4. Of adults. See Adam S. Bennion, *Principles of Teaching*, Chapter XXII, and *Influencing Behavior*. (Overstreet)

General references: The lessons in Instructor for 1932 and 1933 on Motivation and Discipline. See Sunday School Handbook on discipline.

It is hoped that this period can be devoted to a review of the principles of teaching which have been covered in the forepart of the course and that special attention, throughout the review, can be given to individual differences and their relation to the intelligent application of the general principles of teaching.

The teacher should make the assignments suggested, being sure that the members of the class understand this purpose and see clearly how to proceed with the assignment.

MISSIONS

General Board Committee: Bishop David A. Smith, Chairman;
Robert L. Judd and Charles J. Ross

East Central States

During the weeks of November 15th and December 4th, General Superintendent David O. McKay made an official tour of the East Central States Mission. While matters of general import occupied his attention almost exclusively, opportunity was afforded to inquire into Sunday School conditions. To the General Board Superintendent, McKay said: "I am pleased to report that Sunday School matters are well taken care of. President Jones is thoroughly in sympathy with Sunday School ideals and the officers in the various Districts and Branches are enthusiastic in their labors. Elder

Carr, now Secretary of the Mission, has been appointed to visit every District with a view of raising Sunday School ideals. He will begin that tour the first of the year. In every district in which a Conference was held we received many conversations between meetings regarding Sunday School matters.

"There are in the mission twenty-seven Branches and fifty-six Sunday Schools."

Lessons for 1933

For lessons to be used during the year 1933, see article in *The Instructor* for December, page 688.



Union Meeting



HOW TO MEMORIZE

"The memory strengthens as you lay burdens upon it, and becomes trustworthy as you trust it."—DeQuincey.

Memory is one of the most important powers of the mind considered from the viewpoint of the responsibility of Latter-day Saint teachers of religion. One of the prominent objectives of Sunday School teaching is to develop pupils to the degree that they can, with self-confidence, assume some of the many practical responsibilities of active membership in the Church.

For male members of the Church this means officiating in many sacred ordinances. To do this acceptably requires the mastery of certain essentials. Mastery involves retention, recall and reproduction of all functions of memory.

Missionaries in the field learn early the great importance of effective powers of memorizing. One of the commonest regrets expressed by missionaries is that they had not taken advantage of their opportunities to learn the principles of the Gospel better while they were Sunday School pupils.

Teachers in all church organizations are constantly striving to recall their past learning to aid them in the solution of present teaching problems.

Latter-day Saints are a singing people, yet the per capita efficiency in memorizing the words of sacred hymns and congregational songs, all so rich in gospel lore, is not as high as it ought to be.

The development in their pupils of

efficient habits and powers of memorizing ought, therefore, to be the object of the Sunday School teacher's persistent and intelligent effort.

How to Memorize

Teachers, taking up this problem, are urged to view it in its larger aspects. By doing so it will be seen that many fundamental principles and accepted practices of effective teaching are called into use.

For example, it is not sufficient for a teacher, when he reaches an important fact or principle in the lesson, to admonish his class in such words as these: "Now remember this!" Telling is not teaching. Admonition to remember is a very poor guarantee that anything will be remembered.

Pupils will not remember anything which is not fixed by the application of principles of memorization. In other words, everything to be retained and recalled must be established in the mind purposefully and through the intelligent action of the teacher, cooperated in by the pupil. Thereupon hang many of the laws of learning.

Aids in Memorizing

Analyze some one fact or event which you remember unusually well and which you recall with ease. Ask yourself the question, "Why do I remember that so well?" Your answer will, no doubt, confirm one or more of the principles of memorizing.

We remember *pleasant* experiences. If you would have your pupils remember what you teach, see that what you teach is clearly and naturally associated in their minds with some *pleasant* experience.

We remember things we *understand*. We understand things with

which we are familiar or which are related to things which are familiar to us. A vivid example of making things clear and understandable and therefore rememberable is the story of how Benjamin Franklin helped a distinguished person to understand electricity.

He said: "If you had a dog something like a Dachshund, only long enough to reach from Edinburgh to London, and you pulled his tail in Edinburgh, he would bark in London."*

"The way to lengthen the memory span is to put meaning into the material." "A good rule is to train children to discern all the meanings they can." "*In learning for permanent use the methods used for limited recall (see page 290) may be employed, but to these should be added the attempt to connect the material with as many phases of life as possible.*" In these words Professor Morgan states this particular principle of memorizing. See pages 290 to 292 of his "Child Psychology."

We remember the things *we do*. Teachers who do all the work will do the remembering; their pupils will remember little or nothing. Professor Morgan says the same thing in these words: "After the memory is sufficiently established to function when occasion demands, the permanent fixation is usually the product of actual use." "In order to make the learning applicable to life, the recent emphasis in teaching has been placed upon the problem or project method. The child is taught certain principles or facts, but he has not really learned until he is able to use them in solving some problem." (Page 293.)

We remember things which are presented in *rather large, single units* and repeated with fair regularity over a reasonable period of time. The mind can attend profitably to but one thing at a time and then that thing should be presented in a single, sim-

ple aspect, if it is to be remembered.

However, memorizing by "the whole method is better than by the part method. Properly understood this statement and the principle immediately preceding it are not contradictory, though they may at first seem to be.

To make this clear, consider memorizing the substance of the temptations of Jesus as recorded in the first eleven verses of the fourth chapter of Matthew. Rather than to begin by memorizing verse by verse, each in its order, read all eleven verses together as a unit for the purpose of noting the unity of the story as a whole. When this unity is grasped, it becomes a most useful means of comprehending the whole event, and of seeing the progressive relationship of the three temptations which constitute the complete story. Each temptation will be seen to have two parts: *A situation*—the temptation presented to Jesus, and a *response*—the reply or reaction of Jesus to the situation. Working thus from the general to the particular, or from the whole to the part, the ability to reconstruct the entire event comes naturally and easily. From this point to learning the simple and forceful language in which these eleven verses are so well expressed is a simple and impressive process.

"Reciting is a form of motor response and it is a practical application of the principle that all learning is by re-acting." "Recall is a response and as such it comes only as a reaction to a definite stimulus." (Morgan—"Child Psychology," pages 297 and 300). To the practical teacher this means that if the pupil is to be able to recall easily what he has been taught, that which he has been taught must be associated in his mind with some feature or element of a typical situation which will very likely recur or re-appear in the life of the pupil at a time when he can use what he has been taught, with the result that the recurrence of the situ-

*Strategy in Handling People, page 207.

tion will call up, as a response, that which he has learned, preparatory to meeting the need which arises out of the situation.

For example, in the Sunday School opening exercises the prelude in the preliminary Sacramental services is played. What comes into your mind? The mental reaction of the writer is to take stock rapidly of the store of sacrament gems he has learned, in the hope of recalling the one to be recited on this particular occasion:

"While of these emblems . . . ;"

"In memory of the broken flesh

. . . ;"

"We come to thee all penitent . . . ;"

In their recent book "Making the Most of Your Life," Professor Morgan and Mr. Webb have summarized the principles of memorizing as follows:

1. "The first essential for memorizing is to become interested in the things you wish to remember."

2. "Understand what you would remember."

3. "Observe carefully all the characteristics of the thing you wish to remember. The more details you see the more you will be likely to remember."

4. "Speak or act out the things you would remember."

5. "Use written notes to relieve your memory wherever possible."

6. "Make things desirable if you want to remember them. We tend to forget the unpleasant features of a past experience and to remember the pleasant things."—(From chapter 14. What and How to Remember.)

There is a good but short chapter on "Memory" in *Learning and Teaching* by Sheridan and White.

To teachers: In each lesson for next month find one fact, principle or quotation which you think it important for your pupils to remember; apply the principles summarized above; and test occasionally in appropriate ways during the next three months to see how much of the material your pupils remember and use.

Stake Board Members: In Board Meeting discuss this subject with the Stake Teacher-Trainer and then prepare a practical presentation for your department in Union Meeting.

Ward Officers and Teachers: In Monthly Report and Business Meeting discuss this subject and go to Union Meeting prepared to participate actively in the departmental consideration of this subject.

Stake and Ward Superintendents: Please provide adequate opportunity for the studies suggested above.

KEEP SAFE MY LONGING HEART

By Linnie Fisher Robinson

In Thee I live, oh God of all,
I live and know Thy presence sweet;
I follow where Thy Son hath led,
And worship at His Holy feet.

In Thee I move, oh God of all,
Thou givest bread and water sure,
To feed and quench my hungry soul,
And guide my thoughts among the pure.

In Thee I have my being, born
As even all, a child of Thee;
Girded and shod for Godliness,
Keep safe my longing heart for me.



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

LESSONS FOR MARCH

First Sunday, March 5, 1933

Lesson 9. Lest the Earth be Smitten With a Curse

Text: *The Doctrine and Covenants; Sunday School Lessons*, (quarterly), No. 9.

Objective: To show that without Elijah's coming the earth would be smitten with a curse.

Sectarianism, according to its own claims, reaches only a very small part of God's children. It makes no provision for the salvation of the great hosts of people who died before the Savior's advent, and it denies salvation to large numbers of those who have lived while so-called Christianity has been upon the earth. Indeed, according to its admissions, the number of people who are saved is extremely small in comparison with the number lost.

The marked inefficiency of such a plan is at once apparent, and, because of this, can scarcely be accredited with Divine origin. The laws of nature, which also are the laws of God, embody neither waste nor injustice, whereas the plan of salvation according to sectarianism embodies both. Nature's laws are both universal and invariable in their operation and therefore show neither favoritism nor injustice to any one.

The sectarian plan of saving the few and neglecting the many is both unjust and inefficient. Little wonder

that the world would be smitten with a curse if such a condition were not corrected.

Suggestions for discussion:

1. Is there anything significant to you in the fact that the last subject treated in the Old Testament dispensation and the first one in the present dispensation has to do with salvation for the dead?
2. In what way do the doctrines of sectarianism greatly limit the number of people who are supposed to be saved by them?
3. What do you think of the Divinity of a doctrine capable of reaching only a small percentage of God's children?
4. Why, in your judgment, would the earth have been smitten with a curse if Elijah had not come?
5. In what way does the doctrine of salvation for the dead mark Joseph Smith as one of the greatest prophets of all time?

Second Sunday, March 12, 1933

Lesson 10. Glad Tidings for the Dead

Text: *The Doctrine and Covenants*.

Objective: To show that the dead are included in the plan of salvation.

Temple building is peculiarly characteristic of the Latter-day Saints. The practice, which was anticipated by the first visit of the angel Moroni, was initiated in the early history of the Church and has continued unremittingly to the present. The Latter-day Saints perform temple ordinances for both the living and the dead. Indeed, the Prophet Joseph

has said that the greatest responsibility resting upon the Latter-day Saints is the redemption of the dead through proper temple endowments.

Such being the case it is little wonder that from the time of the first revelation relating to the building of temples, the Latter-day Saints have been zealous in this respect. The Kirtland temple was built during a period of dire poverty, likewise the one at Nauvoo. Nothing has deterred the Latter-day Saints in their purpose. When driven from one place to another they have immediately made preparation for the continuance of their work. In the matter of temple building the Latter-day Saints have surely demonstrated their devotion to their dead.

For a description of the temples thus far constructed by the Latter-day Saints the teacher is referred to *The House of the Lord*, by Elder James E. Talmage.

Suggestions for discussion:

1. For what purposes was the temple at Kirtland principally used?
2. What is meant by the spirit of Elijah?
3. Why cannot we be made perfect without our dead?
4. In your judgment, when will the temple at Independence be built? In what way can we hasten the time?
5. Discuss the courage possessed by the Latter-day Saints in selecting a temple site immediately after arriving in Salt Lake Valley.

Third Sunday, March 19, 1933

Lesson 11. The Temple Endowment

Text: *The Doctrine and Covenants*.

CONCERT RECITATION

(Doctrine and Covenants 130:20, 21)

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

Objective:
To emphasize the duty of the living to their dead.

The so-called commandments of God are merely an expression of actual conditions which

must be complied with in order to obtain desired results. The laws of God are therefore of universal application and inescapable by any of his children: all must obey the same law in order to obtain a similar blessing. It was necessary for even the Savior himself to obey the law of baptism; how then can others expect to escape?

The necessity of uniform obedience to law, by both the living and the dead, is indicative of the justice of God. How reasonable it is, then, that the same ordinances should be performed for both the dead and the living.

Teachers of this lesson will do well to impress their students with the fact that the Lord expects all of them to do their duty to their dead; not only for the sake of the dead but also for their own welfare. Deity will not hold Latter-day Saints blameless who neglect their dead. The Latter-day Saints as a whole are responding wonderfully well to this obligation, but there is still much room for improvement. Let the teacher do everything possible to assist in this matter.

Suggestions for discussion:

1. Why, in your judgment, is it necessary that obedience to the same ordinances is required of both the dead and the living?
2. How do you account for the present widespread interest in genealogy among people not members of the Church?
3. Are the members in your ward

- using the temples to the full extent of their ability?
4. How many members of your class are keeping genealogical records?
 5. How can your class cooperate with the ward genealogical committee?
 6. In what way do Latter-day Saints retard their own salvation by neglecting their dead?

Fourth Sunday, March 26, 1933

Lesson 12. Restoration and Function of the Priesthood

Text: *The Doctrine and Covenants; Sunday School Lessons, No. 12.*

Objective:

Throughout this discussion the teacher will do well to keep two points prominently in mind, namely, (1) that the Priesthood authorizes its holder to act in the name of God, and (2) that ability to utilize the Priesthood is acquired only through its long-continued and proper use.

A man may have the Priesthood conferred upon him, but because of his failure to use it, or even respect it, it may not be a source of power to him. Indeed, it is easy to understand that in such a case his lack of appreciation may bring upon him condemnation rather than blessing. Thus failure to do one's duty in the Priest-

hood detracts from one's efficiency in precisely the same sense that human attainments, such as singing and dancing, decline with disuse.

Conversely, the power of the Priesthood is developed only by good works and righteous service. The extent to which the power of the Priesthood can thus be developed is practically unlimited. It should be the aim of every Latter-day Saint holding the Priesthood to so live that he will continuously grow in power and service. Development can be secured only by righteous living.

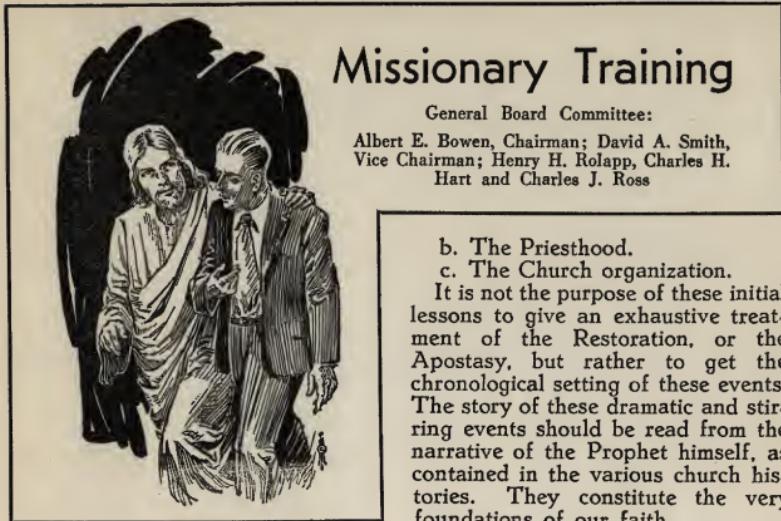
Suggestions for discussion:

1. What do you think of Deity's plan of honoring every worthy man with the Priesthood rather than reserving it for a selected few?
2. Show that great blessings entail great responsibilities.
3. Discuss the Priesthood in the light that it gives to its worthy holder.
4. What can the members of your class do to increase their power for righteousness?
5. Why, in your judgment, did the Lord restore the Priesthood through those to whom he had formerly given it rather than to restore it directly himself?

Note: Lessons 11 and 12 are not printed in First Quarter. They will be included in the pamphlet for the Second Quarter.

TITHING A REQUIREMENT

Tithing is paid by Latter-day Saints because it is a requirement of the Lord. That obedience to this principle brings unbounded spiritual and temporal blessings can be certified by tens of thousands. The faithful tithpayer is not concerned with the use of tithing, for he has faith in the divine organization of the Church, in the integrity of its leaders, whether among the General Authorities or those of the humblest branch, and he knows that the Lord will overrule and defeat human imperfections should they arise. Those who raise doubts about the honest use of the tithing of the Church are either non-tithpayers or professed enemies of the Church.—John A. Widtsoe in "*Millennial Star*."



Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,
Vice Chairman; Henry H. Rolapp, Charles H.
Hart and Charles J. Ross

LESSONS FOR MARCH

Note: On account of some discrepancy between the dates in the *Instructor* and the quarterly it is suggested that teachers give lesson as outlined for January 2nd, and for which there is no leaflet prepared. Subject, "The Source of Religious Knowledge." Then follow *The Instructor* order combining the two lesson leaflet on "The Atonement" in one.

First Sunday, March 5, 1933

Lesson 9. The Restoration

Text: Revelation 14:6-7; Sunday School Lessons, No. 9.

Supplementary References: "History of the Church," Vol. I; "The Restoration"—Widtsoe; "Life of Joseph Smith"—Cannon; "New Witness for God"—Roberts.

Objective: A submissive spirit is not compatible with intent to deceive.

Organization of material:

1. The period of probation.
 - a. Significance of.
 - b. How utilized.
2. The Golden Plates.
 - a. What they are.
 - b. Their relationship to Mormonism.
3. Other steps in Restoration.
 - a. Baptism.

b. The Priesthood.

c. The Church organization.

It is not the purpose of these initial lessons to give an exhaustive treatment of the Restoration, or the Apostasy, but rather to get the chronological setting of these events. The story of these dramatic and stirring events should be read from the narrative of the Prophet himself, as contained in the various church histories. They constitute the very foundations of our faith.

That the plates of Mormon's abridgment were objective realities is evident from the following: (1) The time the Prophet had them precluded illusion on his part, (2) the seeing and handling of them by others than the Prophet, and (3) the part of the *Book of Mormon*, which no one who is informed now believes to have been the work of others than Joseph Smith. This fact of the actual existence of the plates cannot be overturned by argument. Today no competent critic of "Mormonism," in view of its having survived for more than a hundred years, would set forth the plea that Joseph Smith was a designing impostor; his whole life, especially his martyrdom, disproves any such assertion.

Second Sunday, March 12, 1933

Lesson 10. The Atonement

Text: Third Article of Faith; Sunday School Lessons, No. 10.

Supplementary References: Pres. John Taylor's "Mediation and Atonement," Talmage's "Articles of Faith" chapter 4; "Gospel Doctrine" page 77 and chapter 24; I Nephi 11: 32-34; II Nephi 2:8; 9:5-13; 21, 22,

26; Jacob 7; Mosiah 3:11; 4:7; Doc. and Cov. 18:11 and footnote "e"; Pearl of Great Price, Moses 6:54; 7:39; Isaiah 53:5, 12; John 1:29.

Objective: Jesus Died and Man was Redeemed from the Dead.

Organization of Material:

- I. Significance of the word "Atonement."
 - a. General significance.
 - b. As applied to the act of Christ.
- II. Relationship to the Resurrection.
 - a. How one may benefit by the act of another.
 1. In the matter of obligations.
 2. As touching physical, spiritual and mental concerns.
 3. Human limitations; omnipotence.
- III. Field for human endeavor.
 - a. Conditions to full benefits of "Atonement."
 - b. Completeness (or lack of it) of salvation through the "Atonement."
 - c. Need of Faith and Repentance.

The lesson should be treated in such way as to make clear that by the disobedience of Adam, he was cut off from the presence of God and must have remained in this state of isolation if some means had not been provided for his restoration to the lost privilege. He also became subject to physical death from which he can be restored only through the exercise of a power to which even death must yield.

The Resurrection is the proof of triumph over death. It restores man to the full opportunities and privileges of life which otherwise would be cut off by death. But it is left for man through the exercise of his own powers of choice to utilize the opportunities and privileges of renewed life after death to his own blessing and salvation, or to neglect them and forfeit the consequent results.

It is possible in human affairs,

within certain limitations, for one to discharge the obligation of another and free him wholly from it. It would even be possible for a human government to provide that one may pay the penalty of another for disobedience to established law. Why, then, may not God ordain that the penalty for disobedience to His law may be paid by one for all?

In human affairs one may not suffer bodily ills as a substitute for another, neither can he transfer to another mental powers or acquisitions which result to him from his industry and application. But it is possible for one to put another in the way of doing for himself. In one sense, that is what the Atonement has done for man. It has provided for his continued life and has put him in the way of so using his life as to attain salvation.

Christ did for us what we cannot do for ourselves. He provided further a means by which we may do for ourselves in the realm of our own powers. The Atonement does not relieve us from personal responsibility nor permit us to rest quiescently upon the deeds of another. It provides a fruitful field for our own endeavor.

The teacher should help the class to discriminate between "salvation" and "exaltation." Nothing is required on the part of man in order to be "saved;" the atonement of Christ redeems men from the captivity of death. But in order to be "exalted" there must be something done by man. Here is where faith, repentance, baptism, the laying on of hands for the reception of the Holy Ghost, and a life of goodness, come in. The gospel is the plan by which man is "exalted;" that is, it is the gateway to the celestial kingdom.

Third Sunday, March 19, 1933

Lesson 11. Who shall hear the message.

Texts: Doc. and Cov. 1:2-6; Sunday School Lessons, No. 11.

Supplementary References: Matt.

24:14; 28:19, 20; Mark 16:15, 16;
Acts 2:36-39; 10.

Objective: God is no respecter of persons; all men must have open to them the way to exaltation.

Organization of Material:

I. The Gospel.

The perfect plan of life.

II. Importance of the message.

a. As related to its social welfare.

b. As related to the individual.

Parable of the lost sheep.

III. The responsibility of the missionary.

a. Neglecting opportunity.

b. Depriving others of opportunity for a blessing.

Class members should be led to see clearly that, after all, in its essence, the Gospel lays down a plan of life which if adhered to will lead to exaltation. There is no other way.

Add to this conception the one that every soul is a child of God and precious to Him, and you have the basis for incentive to faithful work. "God desires not the death of the sinner, but that he may repent and have eternal life."

Where the stake is so great and the possible consequences of neglect so momentous, the greatest possible diligence should characterize the laborer.

Questions: (1) What is meant by "hearing the word of God," or "hearing the gospel"? (2) Is this mortal life the only place where one may "hear"? If not, where else? (3) To what extent is one responsible here for what is taught him concerning religion? (4) Are people "punished" and "rewarded" for their deeds, or is it a matter of "consequences"? Justify your answer.

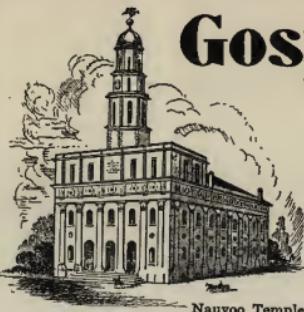
Fourth Sunday, March 26, 1933

Review

Answer Key

(Questions will be found in Lesson leaflet for this date.)

1. That God has spoken.
2. In that it purports to be a direct message from God.
3. The fact that Christian teachings and practices do not conform to those of Christ and His Apostles.
4. Joseph Smith's first prayer and its answer; the visits of Moroni; the obtaining of the plates and their translation. The conferring of the Aaronic and Melchizedek Priesthoods; the organization of the Church.
5. Direct command from Jehovah.
6. To carry the message of the Restoration to all who will hear.
7. To teach.
8. To see that no one is left without hearing the message because of his neglect; to live by the standards of his teaching; to understand the message.
9. Faith, courage, courtesy, diligence, industry, sympathy, learning.
10. Do the works requisite to the winning of a testimony.
11. Opening to the individual of the means of salvation.
12. The Savior's death redeemed man from death and made possible his winning Salvation through his own obedience and diligence.
13. Not only is man redeemed from death by the Sacrifice of Jesus, but by Him also the Plan of Salvation has been given so that by conformance of life to it man may achieve salvation through perfection of his powers. For all this he is dependent on the redemption wrought by Jesus Christ, and also for the gift of faith through which he is able to order his life.
14. By pointing out their belief that Christ established their Church, and stands at the head of it and is the author of their salvation.



Nauvoo Temple

Gospel Messages

General Board Committee:

Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings

An Epoch in Church History

LESSONS FOR MARCH, 1933

Course C—Ages 18, 19 and 20

Note: Valuable helps in preparing lessons in this department may be found in the Church History lessons and outlines covering the same period.

Concert Recitation

Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body.—Matthew 10:28.

First Sunday, March 5, 1933

Lesson 9. The Martyrdom of the Prophet.

Text: Sunday School Lessons (quarterly), Lesson 9.

References: As before, the recommendation here, too, is that the teacher familiarize himself with a general account of this period, through the reading of one of these references: *Essentials of Church History*, Smith, chapters 33 and 35; *One Hundred Years of Mormonism*, Evans, pages 311-54; *The Heart of Mormonism*, Evans, chapter 5.

Objective: To create, sustain, and increase sympathetic interest in the problems which the Prophet had to face, so as the better to understand the situation which confronted the Saints at his demise. The material should be presented from this point of view. Information of course

is necessary, but it is the spirit that counts.

Suggested Outline:

- I. Something about the Prophet.
 - a. His goodness.
 - b. His greatness.
- II. Conditions that led to his death.
 - a. The idea of gathering.
 - b. His idea of a complete society.
- III. Immediate occasion of his death.
 - a. Elements within the Church.
 - b. Elements without the Church.
 - c. Destruction of the *Expositor*.
- IV. Details of the Martyrdom.

Suggestions: The suggestion made in a previous lesson respecting assignments should be kept in mind here, too, on account of the general nature of the material presented. For instance, topics like these might be taken for the purpose: On the way to Carthage, Ford's apparent complicity in the deed, the betrayal, and others to the same end. An abundance of material may be found in Vol. VI of the *History of the Church*.

Second Sunday, March 12, 1933

Lesson 10. What the Prophet Meant to the Saints.

Text: Sunday School Lessons (quarterly), No. 10.

Objective: Here again the aim is to sustain and augment the interest of the class in the personality of the Prophet and the relations between him and his people. This is the last of the preliminary lessons, so far as he is concerned directly.

References: The teacher will find

additional material for the presentation of this lesson in *One Hundred Years of Mormonism*, pages 354-70; *The Heart of Mormonism*, chapters 58-64.

Outline:

- I. Personal qualities of the Prophet.
 1. Good nature.
 2. Tolerance.
 3. Boldness and courage.
 4. Readiness to defend others.
- II. Ideas and leadership.
 1. Religious ideas advanced.
 2. Medium between God and the people.
- III. Feeling on his death.
 1. The shepherdless flock.
 2. The absent church authorities.

Concert Recitation: If the teacher cannot find a better one the following is suggested for the concert recitation for this lesson: And God saw these souls that they were good, and he said, These I will make my rulers. (*Book of Abraham*, 3:23) God is speaking of the spirits in the pre-earth life.

Suggestions: Assignments to pupils might be made here, too, to good advantage. The Prophet's attitude when he was arrested while on a visit to his relatives would make one interesting assignment, especially that part which involves his courage. It will be found in the *History of the Church*, Vol. V, pages 440-48.

Third Sunday, March 19, 1933

Lesson 11. Problems Arising from the Prophet's Death.

Text: Sunday School Lessons (quarterly), No. 11.

Objective: The aim here is to get the class into a frame of mind where they will actually make an attempt to solve the problems that arose on the death of Joseph Smith.

There is no doubt that, if they make such an attempt, they will enter into a better understanding of the

situation of the "Mormon" people everywhere respecting the prospects of their Church.

References: Other than the lesson text there are no books or articles that can help to visualize the situation in Nauvoo at the time. It will aid not a little, however, if the teacher will read the last chapters of the fifth volume of the *History of the Church*, in order to get the atmosphere of that situation.

Outline:

- I. Necessity of emptying the mind on what we are about to study.
 1. This enables us to know our own ideas.
 2. It gives us a clearer grasp on ideas we may read.
- II. Problems confronting the Saints at this time.
 1. Of holding together the membership of the Church.
 2. Of selecting an acceptable leadership.
 3. Of making peace with neighbors.
- III. The means by which these problems are to be solved.

Concert Recitation: In the absence of a better one by the teacher, this might be used: "By the power of the Holy Ghost ye may know the truth of all things. (*Moroni* 10:5)

Suggestion: Perhaps the best way of developing this lesson in the class is through the question-and-answer method. The teacher should be careful, however, to keep to his objective.

Fourth Sunday, March 26, 1933

Review

1. Enumerate the separate and more important vision which the Prophet Joseph Smith received.
2. Which of these were witnessed by others? Who were the witnesses in each case?
3. According to the Prophet, just what in the spiritual world are the objective realities?
4. Why should one not feel any kind of inferiority-complex at being a Latter-day Saint?

(Continued on page 41)



The Messages of the NEW TESTAMENT

No
man
cometh
to
the
Father
but
by
Me

General Board Committee:

Milton Bennion, Chairman;
T. Albert Hooper, Vice Chairman

bor; he who passes by "on the other side" is not, however much he may profess to serve God.

CONCERT RECITATION FOR THE MONTH OF MARCH

(I John 5:2)

By this we know that we love the children of God, when we love God and keep his commandments.

First Sunday, March 5, 1933

Lesson 9. The First Great Commandment. (a) The Nature of God

Text: Sunday School Lessons, (quarterly), No. 9.

Objective: To make clear to pupils that God is the embodiment of all righteousness.

Other Sources of Information:
Bennion, M.—"Moral Teachings of the New Testament," chapter 5; Kent, C. F.—"The Life and Teachings of Jesus," pages 134-142; Gore and others—"A New Commentary on Holy Scripture. Commentary on Basal Readings."

Suggested Outline:

1. What difference would it make to us if we conceived God as the early Greeks thought of their gods?
2. Make a list of some of the characteristics of God as mentioned in the Basal Readings for this lesson.
3. How may our conception of God influence us in prayer? (a) When we are tempted to do wrong? (b) When we under-

LESSONS FOR MARCH, 1933

Course B—Ages 15, 16 and 17

Suggestions for Two-and-One-Half-Minute Talks

I

How May We Show Our Love for God.

By loving all that he loves. (This includes all our fellowmen.)

By loving the qualities of character for which the name of God stands. (This includes love of truth, justice, mercy and all that is right in human relations.)

What then should we do further? Keep God's commandments and try to influence our fellowmen to do so.

II

The Good Samaritan.

Why is he called *good*?

The attitude of the Jews toward the Samaritans.

Why Jesus chose a Samaritan to illustrate the neighborly relation.

The lesson taught by the story.

That he who helps another in need is manifesting the love of neigh-

- take a difficult but worthy task?
4. What is the meaning for us of Matt. 5:48?

Supplementary Thoughts: There is danger that this lesson may become too abstract and therefore have little meaning for boys and girls of Div. B. As a safeguard against this bring the concepts here discussed as near to the experiences of the class members as may be possible. One way to do this is to have them each write, as part of their preparation through the week, their own conceptions of a perfect earthly father; that is, the finest they are able to conceive. Let them do the same thing with respect to a perfect mother. Let these, then, be combined into one list of personal qualities. Such a characterization of a mortal person may be some help to young people in the development of their ideas of the attributes of God and their relationship to Him.

The contrast between the early Greek idea of their gods and that of the New Testament may also be helpful in making the lesson concrete and meaningful.

Questions may be raised about some passages in the Old Testament not altogether in harmony with the idea of God here presented. Pupils should be allowed to raise such questions if they choose to do so. Their questions should be discussed candidly and fairly. We have no reason to believe that God is actually as some of the early judges of Israel thought him to be. No mortal, presumably, can conceive or represent God in adequate manner. The less developed individuals, intellectually, morally, and spiritually, are likely to have the more imperfect, not to say perverted, conceptions of God.

Second Sunday, March 12, 1933

Lesson 10. The First Great Commandment, (Continued)

(b) Its Moral Implications.

Text: Sunday School Lessons (quarterly), No. 10.

Objective: To show why love of God implies love of truth and right and willingness to obey God's commands.

Other Sources of Information: Bennion, M., "Moral Teachings of the New Testament," Chapters 13 and 14; Kent, C. F., "The Life and Teachings of Jesus," pages 142-156; Kent, C. F., "The Work and Teachings of the Apostles," pages 34-45; Gore and others, "A New Commentary on Holy Scriptures; Commentary on Basal Readings," Ellwood, C. A., "Man's Social Destiny," chapter 6—The Future of Religion.

Suggested Outline:

1. (a) Why do most people find it difficult really and truly to love God?
 (b) Show how such love, if practiced by an individual, would bring him the highest and most enduring joy.
2. (a) Explain how the general practice of love of God would be a cure for social ills.
 (b) What particular present ills would it cure?
3. Show—
 (a) how love of God may be manifested by an individual in some ways, but not in others.
 (b) how it may be perfected, as a rule, only by long continued and persistent efforts.

Supplementary Thoughts: It should be noted that the great prophets of Israel had much to do with social, economic and political reforms. They were as strong for social as for individual reform. The Mosaic law provided for equitable distribution and use of land, against permanent pauperization of families and individuals, against permanent enslavement for any cause. There was a social and economic aspect to the law of the Sabbath. Even domestic animals

had some rights and legal protection. The later prophets were very emphatic in their denunciation of the oppression of the masses, and especially of the poor, by the rich and powerful. Kings were freely rebuked for trespassing upon the rights of a humble subject. Thus early in Hebrew history were the justice of God and the rights of men recognized.

These rights of the "common man" were recognized with greater emphasis by Jesus, who was notably the friend of the poor and the oppressed. This is manifest in all of his ministry, and is specifically stated in his message to John the Baptist, in which he said as evidence of his divine mission:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Should not a Christian civilization, in this enlightened age, make ample provision for the welfare of the unfortunate?

Third Sunday, March 19, 1933

Lesson 11. The Second Great Commandment. (a) Who is my Neighbor?

Text: Sunday School Lessons, No. 11.

Objective: To show the universal kinship of mankind.

Other Sources of Information: Bennion, M., "Moral Teachings of the New Testament," chapter 6; Talmage, J. E., "Jesus the Christ," chapter 24; Kent, C. F., "The Life and Teachings of Jesus," pages 176-188; Kent, C. F., "The Work and Teachings of the Apostles," pages 190-200; Gore and others—A New Commentary on Holy Scriptures; Commentary on Basal Readings; Phelps, Wm. Lyon—"Human Nature and the Gospel," chapter 6.

Suggested Outline:

1. (a) What is the main point of the story of the Good Samaritan?

(b) Suggest some ways of applying the principle of the story in our times and conditions.

2. What may we learn from Jesus' story of the judgment day?
3. May the principles here taught as applied to individuals also be applied to groups? If so, in what ways?
4. Are communities and nations under obligation to be neighborly in their conduct toward each other? If so, in what ways?

Supplementary Thoughts: It should be noted that the command, "Love thy neighbor," is a very ancient one, (Lev. 19:18), as is also the first great commandment. (Deut. 6:5) These commandments were well known and highly valued by the Jewish scholars of Jesus' time. This is evident from the statement of the young Jewish lawyer and his question which brought forth the story of the Good Samaritan. The Mosaic law contained many minute provisions that were burdensome to converts to Christianity. From these restrictions the Apostle Paul sought to free them; but the law also included some of the most fundamental concepts of religion. It was these that the great Hebrew prophets of the Old Testament sought to emphasize, as did also Jesus and his messengers. There was a tendency among the ancient Jews to restrict application of the principles of their religion to their own race. The obligations and the benefits of the Christian religion were extended to all peoples. Anyone might be neighbor to anyone else.

This lesson should be illuminated and made practical by illustrations from contemporary life. These may be had from direct observations of social life by both teacher and pupils, and by social knowledge gathered from newspapers, magazines and recent books that deal with social problems.

Fourth Sunday, March 26, 1933

Written Review Questions

1. How came the New Testament to be written?
2. What was the mission of John the Baptist?
3. For what purpose did Jesus come?
4. How did Jesus show his love for mankind?
5. What did the Holy Ghost do for the disciples?
6. Why did Jesus choose, (a) the twelve? (b) the seventy?
7. If we love God what should we do?
8. (a) What is the second great commandment? (b) What story in the New Testament illustrates its meaning?

Answers

1. Because disciples of Jesus saw

that it was necessary to preserve knowledge of the gospel as Jesus taught it; and because some of the apostles found it desirable to write letters to the churches.

2. To prepare the way for the Messiah.

3. To save mankind, and to establish the Kingdom of God on earth.

4. By both living and dying for them.

5. It helped them to remember the teachings of the Master, revealed to them new truth as needed, comforted them, and gave them courage to carry on the work.

6. (a) To bear the message of Christ, first to the Jews, and then to the Gentiles, (b) To assist the twelve.

7. Keep his commandments.

8. (a) Thou shalt love thy neighbor as thyself. (b) The story of the Good Samaritan.

The Art of Public Speaking

(Continued from page 5)

pressive when properly used, and give time to grasp the thought.

Action "is effective because it attracts attention, because it is easily and immediately understood and because it emphasizes with physical force."—Collins.

Action includes the way you stand, movement, gesture, the use of the face and eyes. Do not **Gestures** plan your gestures in advance, but concentrate your attention on what you have to say and why you want to say it. However, do not settle down on one leg and stay there. Do not sway back and forth or walk up and down the platform. Keep away from the furniture. When you have nothing to do with your hands, do nothing with them: let them hang by your side. Do not pound the pulpit. It adds no strength to your talk, and will likely distress your audience.

Too little gesture is perhaps better than too much.

Do not gaze constantly into space. See individuals in your audience and talk to individuals, but do not shift abruptly from one to the other.

If you write your talk and read, you will be less frightened, but it will be harder next time to talk **Notes** without reading. It is best to organize your thoughts, talk them over with some one until they are very familiar, and then give your talk without memorizing the exact words, and without notes. Or if you have notes, keep them in your pocket. They will give you courage and you will not need them.

Get help from all sources, but make any thought entirely yours before you use it, and state it in your own way.

There are many successful extempore speakers. There are probably no successful extempore thinkers. Prepare the speech carefully, talk it to friends and companions, revise it, and talk it again, if possible, several times.



Old Testament

General Board Committee:

Robert L. Judd, Chairman;
Elbert D. Thomas, Vice
Chairman; Mark Austin

LESSONS FOR MARCH, 1933

Course A—Ages 12, 13 and 14

First Sunday, March 5, 1933

Lesson 9. The Beginning of the Hebrew People

Text: Sunday School Lessons, No. 9.

Objective: To show the blessings incident to unity and to teach the simple lessons necessary to appreciate the importance of developing group consciousness.

References: Genesis chapters 9 and 10; 14:18-20; Kent's, "Heroes and Crises," pages 65-73.

Suggestive Lesson Arrangement:

I. The Sons of Noah and the nations that grew out of them.

a. Shem—The Semites (Shemites).

1. All the children of Eber" (Gen. 10:21). Especially the Hebrews.

2. Aram (Syria—Genesis 10:22-23).

b. Ham.

1. Egyptians (Mazraim—Genesis 10:6).

2. Babylonians—(Shinar—Genesis 10:10).

c. Japheth.

The great Gentile Nations known to the ancient Hebrews. (Genesis 10:5.)

II. The Story of the Tower of Babel. (Genesis 11:1-10.)

a. The scattering of the people.

b. The story of the beginning of different languages.

III. The Father of Abraham.

a. His land and religion—(See Pearl of Great Price—Book of Abraham, chapter 1).

b. The meaning of "Eber"—see student's lesson.

c. The beginning of the Hebrews.

IV. Melchizedek.

Lesson Enrichment: The Priest King Melchizedek.

The Historical Melchizedek

It may seem strange to the reader who is familiar with Scripture narrative that the name of Melchizedek should find a place among the prominent characters of the Bible. About the only record we have of him is contained in Genesis 14:18.

Melchizedek was a king and also a priest. He was the king of Salem (afterward Jerusalem), but he is especially noted in the narrative as a priest of "God Most High." It has been already pointed out in our study of Abraham that Abraham received a blessing at his hands. This solitary figure standing between God and Abraham is a revelation to thoughtful readers. It shows that true religion was not confined to Abraham alone, but that whosoever, even in that day, was willing to keep God's commandments was entitled to the blessing.

If we had no other information about Melchizedek than is found in

Genesis, we would perhaps be justified in concluding that he was simply a God-fearing man living in the midst of, and yet a part from an ungodly race

who knew not how to worship the true God. But we learn from other passages of scripture that he was something more than a righteous man of his time. He was a Priest of the Most High God who was authorized to accept tithes from Abraham and who had authority to bless the Patriarch. We are somewhat enlightened by the author of Psalms CX who declares that the priesthood of Melchizedek is eternal. "Thou art a priest for ever after the order of Melchizedek."

Suggestion on Preparation and Presentation: An emphasis of Moses' purposes in teaching and uniting his people will result in a discovery of great reason and logic in these chapters of Genesis. Such an approach cannot help but bring an appreciative attitude towards the Old Testament. It is in reality such attitudes which make the Holy Scriptures "live."

Subject for two and one-half minute talk: "United we stand, divided we fall."

Application: This is merely to apply the aim of the lesson. Since all the persons spoken of here had in mind the welfare of the community instead of their own, the teacher should seek to induce in the class a group-consciousness, a thought of group-welfare.

Second Sunday, March 12, 1933

Lesson 10. Abraham.

Text: Sunday School Lessons, No. 10.

CONCERT RECITATION FOR THE MONTH

(Genesis 17:5, 6)

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

Objective:
First: To show that one must sacrifice home and friends if one accepts the responsibility of standing for God in places where God is not honored.

Second: To show that while we are stressing the life of Abraham as a simple nomad and a shepherd that he was more than that; that he was indeed a great spirit and character. Politically he was a founder of a nation, a prince whose faith commands respect of all.

References: Pearl of Great Price, Book of Abraham, Chapters 1 and 2; Genesis 11:10-32; 12:1-20; 13:14, 15.

Suggestive Lesson Arrangement:
I. Abraham's Ancestry. (Genesis 11:10-26)

II. Abraham's Parentage.

- a. His story as recorded in the Book of Abraham.
- b. His boyhood home—Ur of the Chaldees.

III. Abraham's Call.

Its meaning and its purpose. (Genesis 12:1-4)

IV. Abraham's Journey.

- a. Its geographical significance.
- b. The extent of the journey—how and why he went the way he did.

V. Abraham's First Adventure in Egypt.

VI. The Return With Lot. (Genesis 13:1-9)

VII. God's Promise Renewed. (Genesis 13:14-16)

Lesson Enrichment: The Call of Abraham.

"Now the Lord had said unto Abraham, Get thee out of thy country," etc. (Gen. 12:1-3).

Abraham was born in Ur of the

Chaldees. Before the call came to him, he had moved with his father, Terah, and other members of the family to Haran, a distance of some six hundred miles up the river from Ur. The purpose of this move is not made clear. The Bible simply states that: "Terah took Abram, his son, and Lot, the son of Haran, his son's son, and Sarai, his daughter-in-law, his son, Abraham's wife; and they went forth with them from Ur of the Chaldees, to go to the land of Canaan; and they came unto Haran, and dwelt there."

But Haran can hardly be said to be on the way to Canaan. If we take the account as it stands, however, we are led to conclude that it was Terah's intention to move with his family to Canaan which would not have separated Abraham from his "kindred, and from his father's house" as he was afterward directed to do when the call came from God. * * * This journey was undertaken in response to a divine command. He had faith in God and was obedient to his call. "And Abram went, as the Lord had spoken to him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran."

The external aspect of Abraham's migration to Canaan was merely a Semitic family moving from the earliest cradle of civilization to a new country. There was nothing strange about that, nothing outwardly to distinguish it from many similar movements. There was, however, another aspect about this particular move that the neighbors of Abraham did not see, but which we who read the account now see distinctly; that is the God element in it. His Obedience, Faith and Courage.

And so he left the home of his fathers; he detached himself from all the fond memories of the past and all the joyous associations of the present; he made the great venture of faith;

he threw himself upon the blessing, threw himself upon the future, threw himself upon God."

What are the qualities that made Abraham great? Obedience, faith, and courage are some of them.
Abraham in Egypt.

One of the early experiences of Abraham in the land of promise was a famine. This was not, indeed, an unusual experience in Canaan, but it was a new experience in the life of Abraham. He no doubt was compelled to look upon his dying herds, his cattle growing thin, his servants dissatisfied and it may be to hear the murmur of his household. The land of Egypt, to which Abraham went, was already old in its civilization, the origin of which is shrouded in mystery. It was the land in which his descendants were destined to gain a unique experience, the influence of which was to live with them unto this day. It was a strange chance in the life of Abraham that brought him to Egypt. It took him from his quiet pastoral life of the desert into the life of the most highly civilized nation of the world, from a life of marked simplicity to a life of greatest splendor, from his tents of goats' hair in the vale of Hebron to a view of the most stupendous temples and pyramids ever reared by man.—*Oliver C. Dalby.*

Suggestions for Preparation and Presentation: In attempting to treat the whole subject of Abraham in two lessons the instructor may find the task too great. If he does the stories about Abraham might constitute one lesson and the things related to his dispensation and mission in the other.

Suggestive topic for two and one-half minute talk: "Abraham's boyhood and his call."

Application: The first principle of the Gospel is faith. Abraham is called the "Father of the Faithful." His whole life illustrates faith in most of its aspects.

Third Sunday, March 19, 1933

Lesson 11. Abraham. (Continued)

Text: Sunday School Lesson No. 11.

Objective: To show that it was necessary, in the scheme of the Lord, for Abraham to leave his birthplace, because it is difficult for children to grow in a love of righteousness if they are continually surrounded by wickedness and ungodliness.

References: Genesis, chapters 15, 16, 17, 18 and 22.

Suggested Lesson Arrangement:

- I. The Promise of a Son. (Genesis 15:4)
- II. Canaan the Promised Land. (Genesis 15:7)
- III. Sarai and Hagar. (Genesis 16)
- IV. Ishmael. (Genesis 16:15)
- V. The Covenant Renewed. (Genesis 17)
- VI. Abraham Entertains Three Angels. (Genesis 18)
- VII. Birth of Isaac. (Genesis 21:2)
- VIII. The Offering of Isaac (Genesis 22), the purpose of which is—
 1. To teach the symbol of Jesus' sacrifice.
 2. To emphasize Abraham's great faith.
 3. To bring home to Isaac the horrors of human sacrifice. (See Pearl of Great Price—Book of Abraham 1:8-12)

Lesson Enrichment: The Character of Abraham.

The character of Abraham is like the work of a sculptor: it deepens in power and interest as it proceeds toward completion. (For the quarrel between Abraham and Lot, read Gen. 12:5-13.)

Thus far the character of Lot has been kept in the background; now it is on exhibition. Knowing, as we do, that Abraham has been the making of Lot, we should naturally expect that Lot would have set aside his preference of choice and insisted that his uncle alone determine the

matter. But not so, for Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord, like the land of Egypt, as thou goest unto Zoar. So Lot chose him all the Plain of Jordan; and Lot journeyed east."

Abraham, satisfied with his generosity, turned southward to make his home at Hebron. And now, the story takes a more solemn turn. Lot, instead of rivalling his uncle, as he had hoped, decreased while Abraham grew in wealth and in favor with God. There was one great drawback to Lot's choice which he did not take into account, for we read, "But the men of Sodom were wicked, and sinners before the Lord exceedingly." He inherited a great estate, but with it went some bad neighbors. He failed to take cognizance of the religious state of the neighborhood; just as we sometimes do when our minds are set on worldly things.

"There is a solemn choice in life. Life and death, light and darkness, truth and lies are set before us. At every instant the cry comes for us to choose one or the other, and the choice of one involves the putting away of the other. And we must choose. That is one of the certainties of life. There is no such thing as offering one hand to God and another to evil; one hand to self-sacrifice of Christ, and the other to covetousness of the world. You cannot serve God and Mammon."

Abraham's Loyalty—Give the details that show Abraham's loyalty. Contrast the character of Abraham as pacifist and warrior.

Abraham a Tithepayer.

One of the most puzzling characters in Bible history, to Bible critics, is the priest king, Melchizedek, of Salem, who went out to meet Abraham on his return from his successful pursuit of the robber kings. It is rather a surprise to learn that in the

land of Canaan there existed a religious condition in Abraham's day which, seemingly, was accepted and ordained of God, and that there lived a character of so much importance as to receive the homage of the patriarch.

Our chief point of interest here is that Abraham paid tithes to this remarkable man, Melchizedek, and that even in Abraham's time the law of tithing was understood and practiced as a religious requirement, although seldom referred to in the Old Testament.

Connected with this incident is the blessing of Melchizedek pronounced upon the head of Abraham. (See Gen. 14:19)

Suggestions for Preparation and Presentation: Please see under this heading for lesson No. 10.

Application: Abraham's life is full of incidents. To the historically minded he is the founder of a nation and the head of a great dispensation. Abraham's great contribution to man's struggle upward from primitive thinking and living—his contribution to progress may be summed up as follows: (1) Abraham left Ur that he might rid himself and his descendants from the influence of idol worship and (2) he raised himself above human sacrifice and he taught the lesson so well to his son that although the future Israelite people lived among human sacrificers they themselves never practiced it.

Fourth Sunday, March 26, 1933

Review and Question Key

1. What is the meaning of the word "Babylon"? What did the writers of the Book of Genesis imply that it meant?

The word "Babylon" means "Gate of God." The Hebrews implied that the word was derived from the Hebrew word "Babel" which means confusion. (See Genesis 11:8-9 and Lesson No. 9.)

2. Give a Fable of Aesop's which illustrates the motto "United we stand: Divided we fall."

The Fable of Aesop's which illustrates the motto "United we stand: Divided we fall" is the Fable about the Four Oxen and the Lion. The story runs thus: A lion used to come to a field where four oxen fed. Every time he attempted to attack them they would stand with their tails together and their horns out facing the lion. All four thus worked to a common purpose. One time when they disagreed they each went his way. That left them alone and the lion attacked them one by one and overcame them all.

3. What is the meaning of the word "Genesis"?

The word "Genesis" is the Greek word which means "Beginning."

4. Who was Melchizedek and at the time of what great Patriarch did he live?

Melchizedek was a great High Priest. He lived at the time of Abraham.

5. Who were the three sons of Noah? Shem, Ham and Japheth.

6. What is a "genealogy." What is the purpose of genealogy recording?

The word "genealogy" is a very interesting word. It comes into English through French and Latin from the Greek. The first part of the word "Genea" is a Greek word which means "discourse." A "Genealogy" is a history of descent, in patriarchal countries recorded through the male line, of a person or a family from an ancestor; a pedigree, a lineage. The purpose of a genealogy is merely to keep a record of one's ancestry. In a religious sense the purpose is to connect the living with their dead.

7. Name the Old Testament characters so far considered in the order in which you have studied them.

Adam, Eve, Cain, Abel, Enoch, Noah, Shem, Ham, Japheth, Melchizedek, Terah, Abraham, Sarah, Hagar.

8. What is the meaning of "sacrifice"? What is its purpose?

The word "sacrifice" is a word which comes from two Latin words: "sacer" which mean "sacred" and "facere" which means "to make." "A Sacrifice" then is something that is made sacred. As there are many kinds of sacrifices there are many purposes for which things are made sacred. (a) There is the offering or gift sacrifice. (b) The sacrifice struck in honor of a contract. (c) There is the sacrifice which is symbolical. (d) There is the sacrifice made in connection with a prayer or a request for something. The first is an expression of gratitude or shows a willingness to serve. The second is to emphasize seriousness of the promises made by calling upon heaven as a witness. The third is to teach and instruct. The fourth expresses the sincerity of the one praying.



Church History

General Board Committee:

Adam S. Bennion, Chairman;
J. Percy Goddard, Vice Chairman

LESSONS FOR MARCH

Ages 10 and 11

First Sunday, March 5, 1933

Lesson 55. The Pioneers Who Went By Boat.

Text: Quarterly, Lesson No. 55.

Supplementary References: *Historical Record*, Jenson, pp. 874-876; *A Comprehensive History of the Church*, Roberts, Vol. 3, pp. 25-39.

(Note: If either of these supplementary histories can possibly be secured, the teacher will be greatly repaid for the effort.)

Objective: To help pupils appreciate the hardships and devotion of the Saints who came west by water.

Organization of material:

- I. The first Pioneer groups.
 - a. Leave Nauvoo by wagon.
 - b. Leave New York by water.
- II. The Ship Brooklyn.
 - a. Old style.
 - b. Hull was rickety.
 - c. Unsafe for long voyage.
 - d. Freight and passenger ship.
 - e. Heavy and slow.
 - f. Secured at very low figure.
- III. The Journey.
 - a. 17,000 miles by boat.
 - b. Southeastward around South America.
 - c. Six months on water.

- d. 238 Mormons on board.
- e. The deaths.
- f. Tools and equipment.
- g. Faith during storms.
- h. Terrible food and water.
- i. From Honolulu to San Francisco.

IV. The landing.

- a. San Francisco Harbor.
- b. Salute Stars and Stripes.
- c. Happy to land again.
- d. Make a "Mormon Town" of San Francisco.
- e. Set up first printing press.
- f. Long journey overland to Salt Lake.

Lesson Enrichment: "The Brooklyn had seen many a rough sea, and weathered many a terrible storm. She was one of the old time build, and was made more for work than beauty or speed. She had done her duty well, and borne her burdens without complaint. But she was old and showed unmistakable signs of weakness and decay. Her owners couldn't part with her, not because she was attractive, but there was money to be made out of her, and if by her weakness and age she might go to the bottom with her list of passengers full, yet even the last charter or payment of passage would be better than laying her up, as useless, no matter how many souls were sent to the depths until the sea should give up its dead. Her roster was well officered, and she was well manned, but the hull was rickety, and she was chartered because she could be had cheap."—*Historical Record*, Jensen, p. 874.

The Saints agreed to pay twelve hundred dollars per month to the captain and his crew. This cost the 238 Saints an average of \$50 per adult and half that price for those from five to fifteen years. "They took with them agricultural and mechanical tools and equipment for eight hundred men, consisting of plows, hoes, forks and shovels, spades, plow-irons, scythes, sickles, nails, glass, blacksmith, carpenter and mill-wright tools; materials for three grain mills, turning lathes, sawmill irons, one printing press—the one on which "The Prophet" had been printed through the years of its publication;

also dry goods, twine, brass, copper, iron, tin, and crockery ware; two new milk cows, about forty pigs and a number of fowls."

Sister Crochern writes, as quoted by Jensen, page 874: "The Day on which we embarked was rainy, cold and gloomy. (February 4, 1846.) Upon the wharf lingered friends, sorrowful in the hour of parting; strangers, cynical and curious, wondering and half pitying, looked upon the old emigrant ship, having their own thoughts of this strange venture upon a long and perilous voyage, to an almost unknown country.

"There were two gentlemen on board, traveling for pleasure, neither of whom were Mormons. As for the pleasure of the trip, we met disappointment, for we once long lay becalmed in the tropics, and another time we were 'hatched below' during a terrific storm. Women and children were at night lashed to their births, for in no other way could they keep in. Furniture rolled back and forth endangering limb and life. The waves swept the deck and even reached the staterooms. Children's voices crying in the darkness, mother's voices soothing or scolding, men's voices rising above the others, all mingled with the distressing groans and cries of the sick for help, and, above all, the roaring of the wind and howling of the tempest made a scene and feeling indescribable. The effect and feeling at such times were so wretched that with some of us the certainty of death would not have roused us to an effort to save life in our own behalf. And yet even there amid such scenes a few were cheerful and sought to comfort others, and those never for a moment lost belief that they would reach their journey's end."

Months later at San Francisco Bay she writes: "Soon came the order for unloading, and all was activity, all being glad to stand once more on solid ground. A few tents were erected, and these were soon filled.

"Into the old barracks 16 families were crowded, their apartments being divided by quilts, or other accommodating partitions." Thus the life in San Francisco began.

Application: Though the journey be long, the man of faith comes eventually into his harbor.

Second Sunday, March 12, 1933

Lesson 56. Wintering on the Plains— 1846-47.

Text: Quarterly, Lesson No. 56.

Supplementary References: *Essentials in Church History*, Smith, pp. 401-413; *The Heart of Mormonism*, Evans, pp. 343-346; *Historical Record*, Jensen, pp. 885-896; *A Compre-*

hensive History of the Church, Roberts, pp. 40-59, 122-159; *Clayton's Journal*, pp. 1-75.

Objective: To picture to pupils the experiences of the pioneer in crossing the plains.

Organization of Material:

- I. Provisions made for future companies.
 - a. Thousands of acres planted at Garden Grove.
 - b. Another station at Mt. Pisgah.
 - c. Value to the Saints.
- II. The town of Winter Quarters.
 - a. 300 miles west from Nauvoo.
 - b. Five miles north from Omaha.
 - c. Made up of 22 wards.
 - d. A thousand houses.
 - e. Thousands of saints.
 - f. A large meeting house.
 - g. A flour mill.
 - h. Some "Dugouts" in bluffs.
- III. Mormons aid the Indians.
 - a. Harvest Red Man's crops.
 - b. Rent their land.
 - c. Give them flour and corn.
- IV. Trials and difficulties.
 - a. Dirt floors and roofs.
 - b. Dampness and sickness.
 - c. Scurvy.
 - d. Several hundred die.
 - e. What Wilford Woodruff said.
 - f. Sorrows of the Spencer family.

Lesson Enrichment: Regarding Garden Grove where part of the Saints spent the first winter, we read from Orson Pratt's journal, pages 24-25: "April 24th. Yesterday we traveled about eight miles, today, six miles. We came to a place which we named Garden Grove. At this point we determined to form a small settlement, and open farms for the benefit of the poor, and such as were unable at present to pursue their journey further, and also for the benefit of the poor who were yet behind.

"April 27th. This morning the horn sounded for all the men to assemble themselves together to be organized for labor. One hundred men were appointed for cutting trees, splitting rails, and making fence; forty-eight to cutting logs, for the building of log houses; several were appointed to build a

bridge, a number more for digging of a well, some to make the wood for our ploughs; several more to watch our flocks and keep them from straying; while others were sent several day's journey into the Missouri settlements to exchange horses, feather beds, and other property, for cows, provisions, etc., and finally, the whole camp were to be occupied about something. During the council for organization, we were well drenched in rain.

"April 29th. This evening the sky became clear for a short time. I obtained an observation of the Pole Star, and found our latitude to be 40 deg. 52 min.

"May 10th. A large amount of labor has been done since arriving in this grove; indeed the whole camp are very industrious. Many houses have been built, wells dug, extensive farms fenced, and the whole place assumes the appearance of having been occupied for years, and clearly shows what can be accomplished by union, industry, and perseverance."

William Clayton writes: "Saturday, April 25th. This morning started by daybreak fishing. About 7:30 the President sent for me. I came back but he was gone. President Haws is regulating the company to watch our teams and also go to the making of rails, etc. This morning is fine. About nine o'clock Kendall, one of my teamsters, brought one of the horses he drives into camp which had been bitten by a rattlesnake. His nose had begun to swell badly. We got some spirits of turpentine and bathed the wound, washed his face in salt and water and gave him some snakes master root boiled in milk. He yet seemed very sick. Our men have made a pen for the cattle at night. I feel unwell today. Spent the day chiefly reading. Evening Kennedy came to look at our horse and says they have given sufficient of the master root to kill four well horses. The horse looks very sick and is already scarcely able to stand. The band played a few tunes at night. Pitt arrived in camp this afternoon.

"Sunday, April 25th. The first news I heard this morning was that the horse was dead. This is a very unlucky circumstance for me for I am already very deficient in teams. Moreover, three of my teams leave me here, viz., Horlick, Chas. A. Terry and Hones with their wagons and teams. I shall then have about quarter teams enough to draw loads. I have about three thousand pounds of Church property besides my own goods. I see little chance of my moving from here at present. The morning was wet but it cleared off and continued so all day." See pages 24-25.

Application: By questioning the students find out some of their severest trials. Compare them to the Pioneer groups. Was it as easy for them

to turn aside, growing careless as it is for us today? Discuss your answer, giving reasons.

Third Sunday, March 17, 1933

Lesson 57. Brigham Young and his Scouts Head Towards the Rockies.

Text: Quarterly, Lesson No. 57.

Supplementary References: *Essentials in Church History*, Smith, pp. 433-444; *One Hundred Years of Mormonism*, Evans, pp. 439:442; *History of Utah*, Whitney, Vol. I, pp. 298-324; *Life of Brigham Young*, Tullidge, pp. 155-170; *A Comprehensive History of the Church*, Roberts, pp. 160-198; *Historical Record*, Jenson, Vol. 9, beginning on page 8. (This begins on page 1012 of the large edition.) See any other journal, especially Woodruffs, Clayton's or Kimball's.

Objective: To help pupils understand what their forefathers endured for them.

Organization of material:

I. Pioneers leave Winter Quarters.

- a. Make start April 17, 1847.
- b. Number of wagons and animals.
- c. One hundred forty-eight people.
- d. The scouts ahead of the thousands to follow.

II. Order of march.

- a. Pres. Young's wise instructions.
- b. Early to bed, early to rise.
- c. Each man given responsibility.
- d. Military organization.
- e. Brigham Young a U. S. Army officer.

III. Experiences on the plains.

- a. Clayton's toothache.
- b. Elijah Newman healed.
- c. Pawnee warriors fed.
- d. Pres. Young's famous statement.
- e. The buffalo hunt.
- f. Machine for measuring distances.
- g. Road marked off.

**IV. Reach
Fort Lar-
mie.**

a. 543 miles from Winter Quarters.

b. Cross the Plate.

c. Governor Boggs and his men.

d. Why the Great Salt Lake Valley was preserv-ed.

Lesson Enrichment: Shortly before Brigham Young was ready to leave for the Great West, in answer to prayer regarding the Lord's will as to the welfare of the Saints, the Lord spoke to him in revelation as follows: "The word and will of the Lord concerning the Camp of Israel in their journeys to the west. I am He who led the Children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.—Let every man use all his influence and property to remove this people to a place where the Lord shall locate a stake of Zion." (The teacher should read the rest of the Section.)

From William Clayton's Journal, Monday, April 26, 1847: "About half past three o'clock A. M. an alarm was sounded. Three guards stationed to the Northeast of the camp had discovered a body of Indians, crawling toward the wagon. Alarm had been first manifested by one of the horses. Noticing this, the guards proceeded toward the spot; and, listening intently, heard something rustling in the grass. It was at first believed that the noise was made by the wolves; and a gun was discharged in the direction from whence came the sound. Instantly six Indians sprang up and ran from the place." Although on this morning no horses were secured, still fourteen miles further west, that very evening the Indians succeeded in driving off several valuable horses, and the brave scout, Porter Rockwell, and several companions were in grave danger of losing their lives while trying to rescue the horses. The more dark and stormy the night, the more danger there was from the Red Man. Crossing the plains was not all pleasure."

Application: Even while following out God's divine revelations, it seems that man has always been required to give his strength and wisdom to the Lord's plan. Otherwise he fails.

CONCERT RECITATION

(Second Verse, "Come, Come, Ye Saints,"
D. S. S. Songs, No. 16.)

Why should we mourn, or think our lot is hard,
'Tis not so; all is right!
Why should we think to earn a great reward
If we now shun the fight.

Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this truth to tell—
All is well! All is well!

So it was with the Pioneers; so it is with every boy and girl, man and woman.

Fourth Sunday,
March 26, 1933
Review Teachers' Answer Key

(See Story in Quarterly)

1. Carthage.
2. Nauvoo.
3. Prophet or Saints.
4. Stopped or destroyed.
5. Rockies.
6. Carthage.
7. Nauvoo.
8. Afternoon.
9. Joseph.
10. Hyrum.
11. Taylor.
12. Richards.
13. Leader or president.
14. Rigdon.
15. Young.
16. Joseph or the Prophet.
17. Temple.
18. Second.
19. Healed.
20. Burned.
21. Mormons.
22. State.
23. Whipped.
24. Fire.
25. Rocky.
26. Bridger.
27. Smith.
28. Mormons.
29. Nauvoo.
30. Mob.
31. Saints.
32. 6.
33. Husband.
34. Primary.
35. Mud.
36. Dance.

- | | |
|---------------------------|-------------------|
| 37. Thank. | 44. Nauvoo. |
| 38. Clayton. | 45. Quail. |
| 39. Come. | 46. Boat or ship. |
| 40. Rest. | 47. America. |
| 41. War. | 48. Quarters. |
| 42. Five. | 49. Floors. |
| 43. California or Mexico. | 50. Rocky. |

Gospel Messages

(Continued from page 27)

5. If one does feel such an inferiority-complex, where does the trouble lie?
6. To what extent may the visions and revelations of the Prophet be considered the foundation of "Mormonism"?
7. Show that religious knowledge is derived in the same way that any other knowledge is obtained.
8. Give the main facts in (a) the life of the Prophet Joseph and (b) the character of the Prophet.
9. What is meant by the recuperative power of "Mormonism"? Illustrate this from its history.
10. Why should this religion encounter so much difficulty as it did in Ohio, Missouri, and Illinois?
11. Account for the very unusual love and devotion of the Saints for the Prophet.

Answers to the Review Questions

1. The first vision, the first vision of Moroni, the vision of John the Baptist, the vision of Peter and James and John, the vision of Moses, the vision of Elijah.
2. All but the first two; Oliver Cowdery chiefly.
3. God, Jesus Christ, the Holy Spirit, and the spirit of man, in its various stages.

4. Because of its exceptionally efficient organization and its high religious ideals.

5. Either one does not know the religion, or one does not discriminate between what is basic and what is not basic in science.

6. To the extent that they are the cause of "Mormonism," and without them there would be no "Mormonism."

7. The basis of all real knowledge is experience; religion has the same basis, because it is life, not just ideas.

8. Joseph Smith was born Dec. 23, 1805; his family was poor; he lived first in Vermont, then in New York, and later in Ohio, Missouri, and Illinois; he founded a religion, gathered a people, and taught a religious philosophy that is coming more and more to be believed. In character he was genial, loyal, courageous, and deeply spiritual.

9. "Recuperation" signifies "recovering losses." Whenever, in its history, "Mormonism" has appeared to lose ground, it has almost immediately shown more life than ever. The recovery in Illinois is the best example of this.

10. Because, primarily, it taught things that were relatively new; everything new in the way of truth has been opposed.

11. His charming personality, for one thing; but mainly the religious truth he taught.

A selected poem begins:

"SAY TEACHER

*What do you know of the heart of a child,
With its yearnings and fancies and fears,
From which you must fashion, with touch
skilled and sure,*

A fair structure to last thro' the years?"



Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by
Florence Horne Smith, Lucy Gedge Sperry
and Tessie Giauque

LESSONS FOR MARCH, 1933 Ages 7, 8 and 9

First Sunday, March 5, 1933

The Elijah Stories

Text: Sunday School Lessons,
Nos. 45, 46 and 47.

The teachers will kindly read this leaflet which is written for the children to read at home, previous to the Sunday on which it is given. During the class period the teacher will help the children call to mind all of the Elijah stories which we had last month. (They are found in Leaflets, Numbers 45, 46, 47.) Let the children tell these stories to the class explaining the pictures as they tell them. Children are always interested in the stories other children tell. When she thinks it will be profitable the teacher will ask some questions or add a story or two from her own life's experiences which will strengthen the beautiful principles which these stories have taught.

Memory Gem: Review memory gems for lessons listed above.

Second Sunday, March 12, 1933

Lesson 48. The Three Kings of the East.

Texts: II Kings 3; Sunday School Lessons, No. 48.

Objective: The Lord blesses those who are faithful to Him.

Memory Gem: "If ye are faithful ye shall be blessed." (Doc. and Cov. 14:11)

Songs: "In The Sky Above Us"
(First Year—Hollis Dann).

"That the Lord Will Provide"—
Deseret Sunday School Songs.

Pictures: Look in your Bible story books for the picture—A picture of a king and an army will help a great deal.

Organization of Material:

I. The King of Moab Rebels.

- a. For many years his country had paid tribute money to the King of Israel.
 - b. He refuses to pay any more.
- II. Three Kings go up to Battle.
- a. They unite against the King of Moab.
 - b. As they journey, they and their cattle thirst.
 - c. The King of Judah calls for the Prophet of God.
This king was a righteous man.

III. With Elisha's help the Moabites are smitten.

- a. Elisha, at first refuses assistance.
Why?
- b. He gives them instructions.
- c. The Moabites are deceived.

Lesson Enrichment-Point of Contact: Find out from the children what they know about a battle. One reads of many kinds of battles. There is a story written about a battle between two snakes. Then there are many stories about battles between two armies. When we think of a battle we generally think of many soldiers with trained leaders who try to see which army can do the most harm to the other one. Who is the victor in a battle of this sort? What are some of the things which make one army victorious over another one. In

our story today it was not guns, nor swords, nor the number of soldiers that helped three kings win a battle, but it was the gift of a simple drink of water. Let us find out who it was that gave away this precious drink.

Questions—Applications:

When the three kings were nearly to the land of Moab what stopped them from going any farther?

To whom did the King of Judah always pray?

So when he was in distress of whom did he think?

Why was not Elisha interested in the other two kings?

What happened then because of the faithfulness of the King of Judah?

What makes you think that the Lord still helps folks who try to do right?

In one of the books which Our Father in Heaven has given us to help us, it says, "If ye are faithful, ye shall be blessed." (Doc. and Cov. 14:11).

(The teacher may tell an incident, which has happened in the life of a child, wherein the child has been greatly blessed as a result of its desires to do right.)

How often do you little folks say your prayers?

How often do you attend Sunday School? Why?

When do you listen to your mother's suggestions?

Third Sunday, March 19, 1933

Lesson 49. The Impure Water and the Widow's Oil.

Texts: II Kings 2:19-22; 4:1-8.
Sunday School Lessons, No. 49.

Objective: The Lord blesses those who are faithful to Him.

Memory Gem: "O, give thanks unto the Lord for He is good."

Songs: "Father of All" (Song Stories, by Mildred and Patty Hill); "Our Loving Savior Dear" (Primary Song Book, page 34); "His Little

Ones" (Kindergarten and Primary Songs by Thomasson); "Count Your Blessings" (D. S. S. Songs).

Pictures: See pictures of the Widow's Oil.

Organization of Material:

- I. Elisha heals the unwholesome waters.
 - a. The inhabitants of Jericho complain because of the water.
 1. It was not good.
 2. It caused the ground to be barren.
 3. The people were suffering.
 - b. By the power of God, Elisha purifies the water.
- II. He multiplies the Widow's oil.
 - a. The widow's husband had been a righteous man.
 - b. Creditors had come to claim her sons as bondsmen.
 - c. She comes to Elisha for assistance.
 - d. Elisha makes a strange request of her.
 1. She obeys the instructions of the Prophet of God.
 - e. She sells oil enough to pay her debt and to live comfortably afterwards.

Point of Contact: (Plan to have "Count Your Blessings" sung before class work.) Teacher talk with the children about the words of the song. What is a blessing? Name some of the blessings we receive every day. Oftimes we need special blessings in times of illness, sudden trouble, accident, work to be accomplished, etc. Sometimes the Lord blesses his children in other ways when they are in need of them. Oftimes people aren't wise enough or do not know enough to accomplish the things they need for their own good. Also, people haven't at times money to buy enough to eat or wear: Let me tell you how the Lord gave some special blessings to some of his children.

Application: How did the people of Jericho show their faith in their

prophet? How did Elisha show his faith in God? Why did the Lord bless the poor widow? If we should ever need anything very badly whom could we ask for it? Perhaps we would ask for something that would not be good for us, then our Heavenly Father who knows better than we, would grant our desire in the way He deems best. When we ask for the right blessings, what kind of people should we be, so the Lord will answer our prayer.

Fourth Sunday, March 26, 1933

Lesson 50. A Rich Woman Helps a Prophet.

Texts: II Kings 4:8-18; Sunday School Lessons, No. 50.

Objective: The Lord blesses those who are faithful to Him.

Memory Gem:

Father make us pure and holy,
Teach us to be good.

Show us how to love each other
Each day as we should.

Song: "Let's Be Kind to One Another" (Deseret Sunday School Song Book).

Pictures: See picture illustrating this story.

Organization of Material:

- I. Elisha a Prophet of God.
 - a. His labors take him from city to city.
 - b. He goes about doing good.
 - c. His standing is good in the community.
- II. The Woman of Shunem offers him hospitality.
 - a. She invites him to rest and to eat.
 - b. He continues his visits.
 - c. A room built and furnished for him.

He makes it his headquarters.
- III. Elisha blesses her.
 - a. He desires to repay her. She was not in need of wealth or position, but she had no children.
 - b. He promises her a son.

- c. The Lord honors Elisha's promise.

Lesson Enrichment: As a point of contact to this lesson how would it be to talk a little about the church folks we know. First, we know the Bishop. He is the father of the ward. Then there are two brethren who come to call on us every month. They are sent by the Bishop. Who are they? When the ward teachers come to our homes who is supposed to hear their message—just father and mother? If we are busy playing games when they come, what would it be polite to do? The Lord has said, "He that receiveth my servants receiveth me." Our story today tells how a very rich lady received the Prophet of God.

Questions—Application:

Sometimes when mother goes away and lets us be the "little mother" in our homes what are some of the things we are supposed to do while she is gone?

Who is supposed to do what we tell them? Why?

In this case the "little mother" is acting for the real mother. When Elisha was here on the earth for whom did he act?

When he blessed anyone he blessed them for the Lord, Our Father. So when he promised the woman of Shunem a little son, what was sure to happen?

In what way was she kind to Elisha?

When one is kind to a Prophet of God how do you suppose the Lord feels about it?

What church folks besides the Bishop and the ward teachers may we be kind to?

Just how shall we be kind? (We may show respect to the Relief Society teachers when they call. We may share our pennies with them for the poor. Our Sunday School teachers and our Primary teachers may expect us to keep in good order when we come to their classes).



Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

"Despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of the Father which is in heaven."—Mark 9:37; Luke 9:48.

LESSONS FOR MARCH, 1933 Ages 4, 5 and 6

CONCERT RECITATION

"Just a tiny piece of bread
While I eat, I bow my head.
Now a sip of water clear
To show I love my Savior dear."

First Sunday, March 5, 1933

The Children's Period

This is the children's expression period. Through thoughtful, well planned questions, the teacher will learn what impressions her teaching has made. The children will talk about the lessons of the previous month and when the pictures used then are shown to them today, they will tell you what the pictures say.

When you review the story "Christ the Servant and the Master," help the children to see the humble spirit that Jesus had. Though He was the greatest of all men, He was so humble and so considerate of others that all who met Him felt happy in His presence.

When you review the picture of "The Last Supper" let the children tell how we partake of the Sacrament and why.

When Jesus in His sadness went into the Garden of Gethsemane, up-

on whom did he depend for help? What makes you think so? When do we call upon Him for help? What else do we do when we pray to Him?

Songs for the Month: "Nature's Easter Story" (Song Stories, Patty Hill); "Easter Song" (Frances K. Thomassen); "The Sunshine's Message" (Patty Hill).

Gem for the Month: The one suggested for the Concert Recitation.

Second Sunday, March 12, 1933

Lesson 67. Jesus Master of Himself.

Texts: Matt. 26:30-50; Mark 14:32-51; Luke 22:39-54; John 18:1-14.

Objective: True greatness consists in losing self for the good of others.

Organization of Material:

I. Jesus is Taken Prisoner.

a. Soldiers take Him from Gethsemane.

b. Disciples try to protect Him.

II. He is Tried Before the Priests.

a. People seek to find a charge against Him.

b. He is humiliated and jeered at.

c. A thief is exonerated in His stead.

d. They rob Him of His clothes.

III. He is Master of Himself.

a. God gave Him strength.

b. He thought of us, his brothers and sisters.

**IV. He is Taken to be Crucified.
He is Unafraid.**

Lesson Enrichment—Point of Contact: Once a little boy's father bought him a new pair of shoes to wear on Easter Sunday. The little boy, whose name was John, had looked forward to wearing these new shoes, for his old ones were nearly worn out.

The night before Easter Sunday John's little cousin and his mother came to visit in John's home. They stayed all night and when in the morning the two boys dressed for Sunday School the cousin cried because he had no new shoes to wear. What do you think John did? He forgot how happy and proud he would feel in his new shoes and gave them to the cousin to wear. The two boys were the same age and wore the same size of shoe. John polished his old ones as best he could and the two boys went off to Sunday School. The next Sunday John wore the new shoes and I think that he enjoyed them more because he knew that they had made the cousin so happy the week before. We are always happy when we give happiness to others.

Questions — Application: Cross words slip out of little children's mouths so easily, unless the children are strong enough to be masters of themselves. What is one thing that we all can do to be strong when cross words want to be said? Yes, we can quickly say two kind ones. When little hands are tempted to do wrong deeds, let them quickly do a kind deed and the wrong one will be forgotten.

Rest Exercise: Let us all stand in our circle and taking hold of hands say these kind words, "I love you little friend, I'm happy to be with you here." Then let us pretend at doing a kind deed for a friend—brush the snow from his coat—help him put his rubbers on, etc.

Third Sunday, March 19, 1933

Lesson 68. Jesus Finishes His Work.

Texts: Matt. 26:57-69; 27:32-66; Mark 14: 53-66; 15:15-47; John 18: 28-40; 19:16-30, 38-42; "Life Lessons for Little Ones," Second Year, lesson 68.

Objective: True greatness consists in losing self for the good of others.

Organization of Material:

I. Jesus On His Way to Calvary.

- a. His cross borne by another.
- b. Sympathy manifested.
- 1. By His followers for Him.
- 2. Christ for them.

II. The Crucifixion.

- a. Love for others shown.
- 1. "Father Forgive Them."
- 2. "Mother, Behold Thy Son."
- 3. "Today, thou shalt be," etc.
- 4. "I thirst (the only thought of self)."
- 5. "It is finished."
- 6. "Father into Thy hands," etc.

b. Unusual things happen.

- 1. Darkness during the day.
- 2. Earthquakes shake the earth.

III. Burial.

- a. Joseph of Arimathea requests His body for burial.
- b. Special preparation made.
- c. His body placed in the tomb.

Lesson Enrichment—Point of Contact: Do you remember that not many months ago all the leaves said good-bye to their mother trees and fluttered down to make a warm blanket for the flowers and grasses that grow close to the ground? All summer they had worked together as well as they could to make shade for the weary traveler and to make the mother tree look cool and beautiful. Then mother earth needed their help so I think they said, "Good-bye dear tree, our work for you is finished. We've loved you very much. Our new work

is quite different from the work we are leaving. We have lived mostly to enjoy ourselves, but now we are going to live for others. We will forget about the good time we have had dancing in our pretty dresses and we will live to keep the little plants warm underneath the snow.

How happy and how grateful the little plants must be today as they lift their heads above the ground.

Our story today is about someone who forgot himself, who lived and died to make others happy.

Application: Little children are not asked to do such hard things for others as Jesus did. But there are many helpful things that they can do. There are times when mother asks us to leave our play to do some work for her. How do very strong folks act at such a time? Sometimes little brother or sister wants to go with us on an errand. Of course we could go faster without them and have more fun perhaps. But what would a strong person do?

Rest Exercise: Vary the suggestions in last Sunday's Rest Exercise.

Fourth Sunday, March 26, 1933

Lesson 69. Jesus Awakens From Death.

Texts: John 20:1-19; Matt. 28:1-11; Mark 16:1-12; Luke 24:1-13; "Life Lessons for Little Ones," Second Year, Lesson 69.

Objective: All who live and believe in Christ have joy in the thought of life after death.

Organization of Material:

- I. An Angel Opens Christ's Tomb.
 - a. He descends from Heaven.
 - b. Rolls the stone away.
 - c. The guards flee in terror.
- II. The Angel Announces Resurrection of Christ.
 - a. To Mary Magdalene and others.
 - They had come with perfume and spices.

b. He said:

1. "He is not here, He is risen."
2. "Go tell His disciples."
3. "Ye shall see Him in Galilee."

III. The Risen Lord Appears.

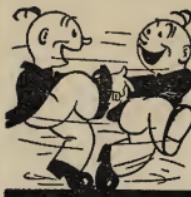
- a. To Mary as she left the tomb.
- b. To Peter and John.
- c. To His Apostles.

Lesson Enrichment: When the trees are bare, they seem to be dead don't they. They are not. They are sleeping until spring time comes. Springtime is awakening time. When the trees have awakened they will go on with their work of making new leaves. In the autumn they went to sleep with the roots of the flowers. They know that God will take care of them. That He will waken them when spring has come. Easter time is the wake-up time.

Jesus tried to tell his friends that after He had rested in the tomb for a while, He would waken and live again. Our story today tells us that that is just what He did.

Application: When we know folks and love them, we believe what they tell us, don't we? Jesus said, "I am the resurrection and the life. He that believeth in me though he were dead, yet shall he live." It is for this very reason that we believe that some day we will see our little friends again, those who have died and gone to live with God.

Rest Exercise: That good old mother hen we see scratching for worms for her baby chicks, is really one of those who gives us eggs for food. When Easter comes we may have some colored ones. Represent the mother hen as she scratches for seeds and worms; as she flies angrily at the cat who would steal her children; as she tries to spread her wings to make a shelter for them; as she teaches them to take a drink of water, etc.



THE FUNNY BONE

"A merry heart doeth good like a medicine, but a broken spirit drieth the bones."—
Proverbs 17:22.

We Find 'Em So

Dumb: "Did you ever study a blotter?"
Dumber: "Don't believe I have."
Dumb: "It's a very absorbing thing."

Give Him Something Else

Teacher: "Give me a sentence with the word 'avaunt' in it."
Pupil: "Avaunt what avaunt when avaunt it."

Over-heard in Berlin

God bless Hitler! He surely does his best to reduce unemployment.
I didn't know you were a Nazist?
I'm not; but I install new windowpanes.

What's in a Name?

Teacher: What is your name, my boy?
Little boy: Nebuchadnezzar!
Teacher: Who gave you such a name?
Little boy: I haven't found out yet; but when I do, I pity him!

R-R-R-R-R!

She (at basketball game): "I don't see that referee can keep so cool."
He: "That's easy. Look at all the fans around him."

No Lady

Jimmie had come to school with dirty hands. The teacher was shocked.
"Jimmie," she said, "your hands are very dirty. What would you say if I came to school with dirty hands?"
"I wouldn't mention it," said Jimmie. "I'd be too polite."

A Useful Instrument

Little Mary was left to fix lunch and when the mother returned with a friend she noticed Mary had the tea strained. "Did you find the lost strainer?" mother asked.

"No, Mother, I couldn't, so I used the fly swatter," Mary replied.

Mother nearly swooned, so Mary hastily added: "Don't get excited, Mother, I used the old one."

She Should Study Harder

Teacher: "This is the worst recitation I've had. Perhaps you've noticed I've done most of it myself."

A Skin for a Skin

Printed: "I've decided not to pay for the tattoo."
Printer: "You pay me or we'll take it out of your hide."

Hold That Pose!

Newspaper Photographer: "I've caught a snapshot of the fleeing gambler!"
Reporter: "Good! Now take a time exposure of the police in pursuit."

Burning Words

"Do you think the candidate put enough fire into his speech?"
"Oh, yes. The trouble was, he didn't put enough of his speech in the fire."

Unripe Wisdom

"Mother, is it true that an apple a day keeps the doctor away?"
"So they say, Jim. Why?"
"Well, then I kept about ten doctors away this morning, but I'm going to have to have one very soon."

His Money's Worth

"Waiter," said the fussy diner. "I want some oysters. But they mustn't be too large or too small, too old or too tough, and they mustn't be salty. I want them cold, and I want them at once."

"Yes, sir," bowed the waiter. "With or without pearls?"

How About Knuckles?

"Say, mister," said the bright youth to the butcher, "do you keep joints to suit all purses?"

"Sure," said the butcher.

"Well, what have you for an empty one?"

"Cold shoulder," answered the butcher sweetly.

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